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The CHRISTIAN CENTURY

A Journal of Religion

America's Real Farm Issue

By Arthur E. Holt

The Veteran and His Bonus

Is There a Road to Peace?

Editorials

Psychoanalyzing the Atheist

By Paul E. Johnson

Missionary for the Brewers

By Fred Eastman

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In This Issue

ARTHUR E. HOLT

is professor of social ethics at Chicago Theological seminary, president of the council for social action of the Congregational and Christian churches, and vice-president of the American board of commissioners for foreign missions. Dr. Holt's intimate acquaintance with the American farm problem has provided readers of The Christian Century with a long series of brilliant discussions of many phases of that most baffling and most exigent national issue. It has recently been announced that Dr. Holt would sail in midsummer to spend a year in India as a visiting professor.

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is professor of biography and drama at Chicago Theological seminary and a contributing editor to The Christian Century. Dr. Eastman's report of the propaganda being conducted in brewers' journals should be read in connection with recent editorials in this paper dealing with the offer of motion picture theaters in Chicago to give away bottles of wines and whisky to their patrons.

Next Week

a notable utterance by Dr. Howard Chandler Robbins, elder-general of the Society of Mayflower Descendants in America, on "The American Tradition." In this article Dr. Robbins, former dean of the Cathedral of St. John the Divine, New York, and now a member of the faculty of the General Theological seminary, discusses the relation of the so-called patriotic societies to the elements of permanent value in the history made by the "founding fathers."

The CHRISTIAN CENTURY

February 19, 1936

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Calendar of Coming Events

Feb. 17, 18: 24, 25; Mar. 2, 3. Los Angeles Baptist school of Christian leadership, First Baptist church, Los Angeles, Cal.
Feb. 17-20. Annual convocation, Eden seminary, Webster Groves, Mo.
Feb. 17-20. Kagawa in Twin Cities (Minneapolis and St. Paul).
Feb. 19, 20. Social education seminar held by Methodist board of education, Indianapolis.
Feb. 20, 21; Mar. 5, 6. Foothill association Baptist school of Christian leadership, First Baptist church, Pasadena, Cal.
Feb. 21. Organization meetings Colorado council of churches, Calvary Baptist church, Denver, Colo.
Feb. 21-23. New York state youth conference, Rochester, N. Y.
Feb. 22, 23. Kagawa in Duluth, Minnesota and Superior, Wis.
Feb. 22, 23. National brotherhood day, national conference of Jews and Christians.
Feb. 23. Chicago Sunday evening club, Henry Sloane Coffin speaker.
Feb. 23. Ford hall forum, Boston; Sen. Robert M. LaFollette speaker.
Feb. 24. Annual meeting Greater Boston federation of churches, Ralph W. Sockman speaker.
Feb. 25. Methodist group training school, Parkesburg, Pa.
Feb. 26-28. Institute on religion and social reconstruction, Central Methodist church, Detroit; John Haynes Holmes, Julius Hecker, Charles Clayton Morrison, Stephen S. Wise and other speakers.
Feb. 27. Newark conference Woman's home missionary society, Central church, Newark, N. J.
Feb. 27-28. Christian endeavor county convention, Baptist Temple, Phila.
Feb. 27-29. Joint meeting Oklahoma council of churches, council of Christian education, and council of youth, Alva, Okla.
Feb. 27-29. Philadelphia county Christian Endeavor convention, Grace Baptist temple, Philadelphia.
Feb. 28. Woman's world day of prayer for missions.
Feb. 28. Indianapolis council of Federated church women, world day of prayer for missions, Roberts Park Methodist church, Indianapolis, Ind.
Feb. 28. Day of prayer for missions, interdenominational, St. Paul's Boston.
Mar. 1. Ford hall forum, Boston; Harry A. Overstreet speaker.
Mar. 1. Chicago Sunday evening club; Henry M. Edmonds of Birmingham, Ala., speaker.
Mar. 1-26. Kernahan visitation evangelistic campaign, Chicago church federation, Chicago.
Mar. 2. Indianapolis ministers association, Roberts Park Methodist church, Indianapolis.
Mar. 2-6. Home coming week Baptist Bible institute, New Orleans, La.
Mar. 3-4. Methodist Episcopal church, south, state workers' conference, Waco, Texas.
Mar. 3, 4. Annual meeting Committee on Cooperation in Latin America, Aldine club, New York.
Mar. 5, 6. Methodist evangelism conferences, Richmond, Va.
Mar. 6-8. Washington state Christian youth conference, Tacoma, Wash.
Mar. 8. Ford hall forum, Boston. Carleton Beals speaker.
Mar. 8. Chicago Sunday evening club; F. W. Kerr of Montreal, Can., speaker.
Mar. 9-13. Kagawa lectures, Southern Baptist Theological seminary, Louisville, Ky.
Mar. 13. Western Washington conference of Baptist laymen, Seattle, Wash.

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EDITORIAL

Nazis Complete Subjugation Of the Church

DISPATCHES from Berlin report that the Rev. George Althaus, former Protestant pastor in Timmerlach, has been imprisoned for six months by the summary court of Brunswick on the charge of having prayed for the Jews. The court held that since God had "himself made the Jews homeless because of their transgressions," prayer in behalf of the "poor, persecuted Jews" constituted "unprecedented impudence." Pastor Althaus was also charged with having told Sunday school pupils not to join "in the hue and cry against Jews." Such a prison sentence as this represents the ultimate extension of Caesarism. The nazi imposition of "Aryanism" in doctrine and as a basis for church membership has before this tried to make a mockery of the Christian pretensions of the church in Germany; now to extend "Aryanism" to the control of prayer involves a rejection of the Christian gospel which goes beyond anything proposed by Ludendorff or Rosenberg. When a church is no longer free to pray, it no longer has any religious significance. Meanwhile, the tension between the nazis and the Catholics is again increasing. The shifting of the children of Catholic homes in Munich from church to state schools, and the arrest of leaders of the Catholic youth movement, has brought Cardinal Faulhaber once more thundering to his pulpit, denouncing nazi failure to live up to the terms of the concordat. Eventually the Catholics of Germany will be forced to face the underlying question as to whether a concordat is possible between the church and a totalitarian state.

Labor Leaders' Salaries Voted Up, Turned Down

IT IS PLEASANT to know that the mine workers, whom most of us have been in the habit of considering among the least fortunately circumstanced of American laborers, are enjoying a burst of prosperity. Or are they? The evidence that they are is prima facie evidence that may be rebutted by other data. It consists chiefly of the fact that the recent convention of the United Mine Workers of America voted to raise the salaries of its officials to figures that seem, to most persons outside the ranks of labor leaders, to imply opulence. The salary of their president, Mr. Lewis, was lifted from a meager $12,000 a year to $25,000. The vice-president, Mr. Murray, and the secretary-treasurer, Mr. Kennedy, had their $9,000 a year apiece doubled to $18,000. And so on down the line. The press reports of the session do not indicate that this action was taken against the protests of the parties most intimately and beneficially concerned. Nevertheless, the next day they one and all refused the voted increases. Whether the opposition that was audible but disregarded at the time of the vote rose to an ominous point over night, or whether sober second thought disclosed to these very able leaders that the payment of such salaries to the officers would practically kill any chance of making the public believe that the mine workers are in a desperate condition (as they actually are), the refusal was a much wiser act than the vote. Now if a few life insurance presidents would yield to some similar consideration and bring their personal share of the poor man's premiums into harmony with their companies' professed solicitude for his security, the picture would be complete.

Wasting Money in Building Battleships

WITH the conclusion of testimony from the Morgan partners, the senate arms inquiry swung sharply back last week to one of its original purposes. In view of the widespread agitation in favor of making the entire armament industry a government monopoly, thus eliminating the temptation to foster a competitive arms race which assails private-profit munition firms, should the government build its own warships? Could it do so at a cost which would not be prohibitive? And could it do so without overstraining the capacities of the government shipyards? The private shipyard owners assured the Nye committee, in the early stages of its operations, that the answer to the first question would be negative. The navy was sure that the answer to the second would also be negative. For seven months, however, the valuation engineers of the Interstate commerce commission, together with the engi-

neering experts of the navy, have been making a careful study. Last week they brought in their report. Less than $24,000,000, they found, would be required to make the government shipyards fully capable of producing all the ships to be called for under the present or any probable future naval building program. And as for comparative costs, ships now being built in government yards are averaging almost a million dollars a cruiser cheaper than those built by private manufacturers, even though the equipment in government yards is poorer, wages twenty per cent higher, and government workers are given an annual thirty day vacation on full pay! It is clear, therefore, that the present method of building warships involves a waste of the people's money, and provides the private shipbuilding firms with some tremendous profits. (The engineers quoted 25 per cent as the profit made by the New York Shipbuilding company on the recently constructed cruiser Indianapolis; the profit on the Chester was larger.) It will be interesting to see whether the newspapers, commerce chambers and other groups which have been yelling most loudly about governmental extravagance will take this up as one obvious place in which to begin to save money.

British Munition Makers Admit Bribery

AMAZING revelations are being made in the British government's investigation of the activities of the munition manufacturers. Originally stirred into action by the facts disclosed by the Nye committee, the British inquiry is producing no less startling testimony in regard to the policies and methods of the merchants of death. No less striking than the facts themselves is the bland and cynical insouciance with which they are revealed. As to bribery, for example. Why, of course —is the substance of the replies—we employ that whenever necessary. "It seems that 'palm greasing' is something you recognized," said a member of the committee to Captain John Ball, director of the Soley Armaments company. "Oh, most certainly," said Captain Ball. "People are not going to do anything for nothing." Not that all government officials require bribes to determine their spendings for national defense. Some do, and some don't. The honest merchant of death has to be prepared to meet either kind on their own terms. "With some of them it is essential; with others it isn't." One reason why Great Britain must arm so heavily is that Germany and Russia have increased their armaments. But it appears that British firms are furnishing munitions to both of these governments. Mr. C. R. Fairey, head of a company that builds airplanes, was asked whether his firm sold planes to the soviet government. "Oh, yes, yes," said Mr. Fairey, "and we are doing so now." He added that this was done with the full knowledge and consent of the British air ministry. There also seems to be a general market for used rifles and other arms whereby any nation, acting through middlemen, can dispose of its surplus stocks of superseded models to other governments—and to the very ones whose expenditures for armaments are quoted by jingo statesmen as reasons for increased armaments for defense against them. War is more than a sin and a crime. It is the ultimate stupidity, the most unblushing graft, the perfect racket.

Will the Present Neutrality Law Be Extended?

ON February 8 Senator Pittman, chairman of the senate foreign relations committee, announced that there would be no attempt made to pass a new neutrality bill through the present session of congress. Instead, the life of the law which expires on February 29 will be extended for one year. To many workers for peace, the announcement will bring disappointment. Six weeks ago, when congress reassembled, it seemed certain that a neutrality bill covering much more than is provided for in the present legislation would be quickly enacted. However, it has become clear that no bill granting the President virtual dictatorial powers in case of an outbreak of war among other nations, or dealing in any way with the doctrine of freedom of the seas, can be passed without long and bitter debate. Extension of the present law is therefore accepted as a compromise agreeable to all sides. If the choice at Washington has become one between extending the present law and enacting the Pittman-McReynolds bill, we are glad that it is turning out this way. Supporters of honest neutrality, however, must be on their guard until the vote has been taken, for Mr. Pittman announces that the bill extending the life of the present law will carry "such amendments in the form of additional legislation as will not justify unlimited debate." Amendments introduced in this fashion, while not "justifying" debate in the eyes of the administration spokesman, may nevertheless require it. Far better a simple extension of the mandatory neutrality which now exists, with no withdrawal or weakening of the executive declarations which have widened its working scope, than amendments designed to introduce into the neutrality situation the mischievous features of the defunct Pittman-McReynolds bill.

Senator Borah Scares The Old Guard

IF the primary purpose of Senator Borah's campaign for the republican presidential nomination is to unhorse the old guard from control of his party, he has certainly got away to an auspicious start. The mere announcement that there would be a Borah ticket in the approaching Ohio presidential primary has proved enough to throw the conservative leaders into a panic. And no wonder! For the plan of campaign which the senator from Idaho has announced is precisely the sort of campaign which the old guard is least able to meet. Mr. Borah has no campaign fund, and will raise none. Where a large fund is needed, he will not enter a state campaign. But where a primary is open, as in Ohio, he will depend on direct campaigning to elect a ticket of delegates to the party's national convention who are free from machine control. The old guard has been

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expecting to put up dummy "favorite son" candidates in key states—Congressman Bolton had been favored for the role in the Ohio primary—or to support "uninstructed" delegations. Either way, it was expected to come to the Cleveland convention next June with a majority that could be manipulated by the machine wheelhorses to make just such a nomination as was made in the famous "smoke-filled hotel room" in Chicago sixteen years ago. Reports have persisted that the ticket the machine leaders intended to nominate in this fashion would consist of Landon and Wadsworth; Landon to woo the west, Wadsworth the east; Landon the mildly liberals, Wadsworth the rampant conservatives; Landon the drys, Wadsworth the wets. But Senator Borah, simply by entering a number of key primaries, can probably block that game before June ever arrives. And if he pursues this strategy far enough it begins to grow conceivable that the Idaho senator may come to the convention with enough delegates to make his own nomination likely. American politics will be the better —whatever the outcome next November—if it can be demonstrated that the direct primary system is capable of registering a direct mandate from the people, without benefit of money or a party machine.

Mr. Woollcott Is Off the Air

AS OFTEN as two Americans have debated the value of the programs provided by the American system of commercially sponsored radio the argument has been fairly sure to swing around to the broadcasts of Alexander Woollcott. Let the charge be made that, with advertisers in control of the microphone, only material prepared for child minds has a chance at the congested evening hours on the air, and the reply has usually been, "Well, there's Woollcott." But now the verb must change its tense. There *was* Woollcott, to be sure, broadcasting one of the most civilized programs ever heard to one of the largest audiences ever assembled. But Woollcott the broadcaster is no more. To a recent interviewer Mr. Woollcott explained that his sponsor first warned him that if he didn't stop referring in uncomplimentary terms to persons like Mussolini and Hitler, thus endangering sales among Italians and Germans, something would be done about it. When Mr. Woollcott persisted in speaking his mind freely, the series was unceremoniously canceled. Mr. Woollcott has not been embittered by the experience; he insists that he is neither a martyr nor a hero. Moreover, he insists that his sympathies are with the sponsor, whose first concern must obviously be for his sales sheet. But when asked about returning to the air for other sponsors—many of whom are naturally bidding for the services of such an established favorite—he shakes his head; commercial radio cannot afford the luxury of free speech. With Mr. Woollcott's recognition of the problem which confronts any firm paying thousands for time on the radio chains, and with his sympathy for any sponsor's pocketbook nerve, we can associate ourselves. But that does not lessen our belief that the time will come when intelligent Americans will demand an alternative to the present commercial chain system—an alternative in which "good" time will be devoted to something other than selling goods.

The Failure of the General Strike

THE little city of Pekin, Illinois, had a strike among the workers in a distillery. It was not large, as metropolitan strikes go, but in proportion to the town it was a good little strike. It had been going on for months, and there were fair prospects of success for the workers. Then the police attacked the picket line with tear gas, apparently for no good reason. The issue thereupon turned from the merits of the strike to the demerits of the chief of police. A general strike was threatened, attempted and carried out within certain limits for a few days. The labor organization offered to end the strike if the mayor would discharge the chief of police, but this he refused to do. The general strike broke down, and with it went the chance of success for the original strike. From the standpoint of the workers, the whole thing was a fiasco. It showed the futility of allowing attention to be diverted from the matter of primary concern, in an industrial conflict, to the settling of grudges and antipathies that develop in the course of it. The labor leaders apparently became more interested in scoring a victory over the chief of police than in getting for the original strikers what they were demanding. It showed also that the general strike is not a weapon that labor can use in America without provoking a degree of popular alarm and opposition that dooms the effort to failure. A general strike is not a strike; it is a revolution. No labor group can carry out a general strike anywhere in this country without the use of violence. A strike may be called; but a general strike has to be enforced by violence or the threat of violence. That means that the control of an entire area is taken over, temporarily at least, by what is in effect a soviet. At that point, the American spirit protests and the strike breaks down. Fortunately at Pekin it broke down without bloodshed.

Boondoggling De Luxe

OF ALL the fantastic proposals that have been made for the promotion of economic and spiritual recovery, the first prize (if there were one) would have to be awarded to the project for the erection of a "man-made mountain." The reader will need to be assured that, improbable as it seems, the document embodying this proposal gives every sign of being intended to be taken seriously. Physically, the plan is just what the name suggests. Select a large area in a flat region where no God-made mountain would dwarf the structure by comparison, and haul in everything that could go to make a mountain—dirt, rocks, chunks of concrete—build ramps and gradually fill in between them, and then build more and higher ramps. Leave a hollow core "to serve as a means for future ascent, air-conditioning and power-drainage." Let there be a

"heavy exterior synthetic rock-faced casing." Villages, health resorts, landing fields and defense bases could be built on or around it. The thing could be started any time and could go on indefinitely. It is proposed that it be done by private enterprise, not at government expense. Advantages: unification of the national spiritual life and "the focal point of aim and concentration through its symbolic activity"; "counteractive dramatic objectivity" for the cause of peace against the existing dramatic representations of war; work provided for all the unemployed; coordination of capital and labor through their free cooperation; salvation of civilization by providing that monumental structure by which "each race in its age must glorify itself through building embellished symbols of the reality of that security which lies in a national social spirituality." That ought to be clear. Doesn't this magnificent project put to shame the puny efforts of all the boondogglers up to date?

The Veteran and His Bonus

WHAT shall the honest veteran do with his "adjusted compensation"—more briefly and accurately called a bonus—now that he has got it? It is a question that every ex-soldier who is more patriot than profiteer will have to face very soon. Within a very short time, compared with the years that have been required to whimper and bludgeon the legislation through congress, the necessary clerical work will be done and the new certificates will be ready for redemption. By that time presumably congress will also have provided some way of financing the deal, either by levying new taxes or by some form of inflation, which is a form of taxation upon all who have either money, credits or dollar-income whether from investments or from labor. The holder of one of these certificates can then take it to the nearest post office and get the cash. The law allows it and the court awards. But will the honest veteran take the money? And if he does, what will he do with it?

These are questions that every veteran must answer for himself. The answers need not all be the same, even for honest veterans. Much will depend upon the individual's financial condition; much also upon the sensitiveness of his conscience.

Those whose need is greater than that of the average citizen who will have to foot the bonus bill may properly take the money. In deciding whether this is the case, they will have to remember that the money is not going to be secured by imposing surplus taxes on the very rich. It will be secured by taxes the incidence of which will fall upon the relatively poor and those in moderate circumstances. "This paper"—said Dr. Douglas Horton, minister of the United Church of Hyde Park, Chicago, holding up his own certificate before his congregation—"this paper is the extra rent which little Miss Smith, the seamstress, will have to pay her landlord in order to enable him to meet his tax. It is the shortened food ration which will presently be delivered to old Mr. Jones, who has little enough between him and the gaunt wolf as it is. It is just the difference between success and failure for that man who has his own business in the little store around the corner, where he has risen early, stayed up late, worked his fingers to the bone, and seemed almost on the edge of making both ends meet—when I came along and demanded his margin for myself." So this veteran is not going to demand that margin, or even accept what his zealous comrades have demanded for him as an incident to demanding it for themselves. There are veterans who are in conditions no better than those of Miss Smith, old Mr. Jones, and the little storekeeper around the corner, but it is with such as these that the veteran with his new certificate must compare himself, for it is they and their kind who must pay the greater part of the bonus.

It will be remembered also that the world war veterans are, in general, in the most favored age group of the entire population. They were in their twenties during the war. They are in their forties now, or near the margin of that vigorous decade on one side or the other. They were neither too young nor too old to take advantage of the opportunities of profit and advancement in the ten years of plenty after the war. They are now at the age where there is the best chance of getting and holding employment in a time of adversity. The young, who came into manhood and womanhood just in time to find the gates of depression closing in their faces, and the old who can no longer bear the heat and burden of so strenuous a day—both of these classes contain a much larger percentage of those who need help than does the group between, the age group to which all the veterans belong. Call it adjusted compensation if you like, instead of "help." The justice of some adjusted compensation to the young for the indignity of keeping them idle through no fault of their own, and to the old for the ill-paid service of a lifetime, must be weighed against a claim to adjusted compensation for, let us say, a moderately prosperous insurance agent or retail merchant of forty-five who saw fifteen months of service in a training camp in 1917.

The veteran must judge his own case. The law has been passed. His legal right to the bonus has been established. But congress is no judge of moral rights. The veteran may take his money with no risk of doing an illegal act. He should be permitted to take it also with no risk of criticism for doing an immoral act, for the responsibility rests upon his own conscience and not upon another's. Nevertheless, and for that reason, he will take it at peril of his soul.

What then can the conscientious veteran do when his new certificate is placed in his hand?

If he needs the money to avert distress from himself or from those dependent upon him, he may cash his certificate and use the money to meet these needs.

If he does not need the money at the moment but has reason to anticipate some future demand in excess of his resources, he may hold the certificate, as the President recommended, as a safe interest-bearing in-

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vestment. This will merely postpone the question of conscience as to his ultimate right to take the cash which must, whenever he takes it, be provided at the expense of others.

If he does not urgently need it now, and if he can see no reason why his fellow citizens who are to pay the bill should make of him and his comrades a favored class to be insured against future emergencies at their expense, he may either surrender his certificate to the government, or he may give it or its cash value to some cause or institution which exists to serve the needs of all the people. If he follows the latter course, he may reasonably feel that, in so far as it lies within the power of one man, he is returning to the common stream what has been improperly diverted from it for a selfish and particular interest.

This last option is the one that has been selected by Dr. Douglas Horton, whose sermon on February 2 was an able discussion of the bonus as a question of social ethics and a statement of his own sense of duty in connection with it. He laid down no rule to be binding upon any other conscience. Now that congress has spoken, no matter under what pressure and intimidation, each veteran must be the judge of his own duty. Dr. Horton is himself a veteran. He has his bonus certificate. He concluded:

> I will accept it formally and immediately pass it on to be used for the purpose for which we really fought the great war, that is, to make the world a better place to live in. I will and do hereby give this certificate, together with an application for its redemption, duly notarized, to the institution which, of all the institutions of the world, whether they be states or nations, groups economic or political, or any other, I most trust—the Christian church. She is the moral bulwark of the people; she is the source of what faith we have. Though in some areas she is clouded with ignorance and beset with superstition, she remains the place where men and women at least try to take their standards not from the level of their own times but from the will of God himself, the arbiter of all our human history, our only guide to happiness. As I cannot give the certificate to the whole church, I give it to a part of it—to the United Church of Hyde Park—to be administered as we and our governing boards may imagine the Princé of Peace would wish. To that end I now convey it to the clerk of the session. In the hands of the people of the church I know the money will be wisely assigned, and all for the benefit of humanity.

One can imagine conscientious recipients of the bonus making other disposals of it. The thing one cannot imagine is that any who are sensitive to the rights of their fellow citizens and concerned for the moral and civil health of the state, will say to themselves, I know I am not justly entitled to it but since the others are getting theirs I might as well get mine. There are thousands of veterans who have no sympathy with this raid upon the pocketbooks of all who were not enrolled in the army or navy during the war. The soldiers and sailors who got within sound of the shooting are a minority of the three and a half million who were mustered into the service. The members of the veterans' organizations are a still smaller minority. The active campaigners for the bonus—many of whom never participated in any military campaign—are a minority of the members of the veterans' organizations. If some hundreds of thousands of veterans who have either silently disapproved or, with troubled conscience, have silently acquiesced in the bonus raid would refuse to accept the subsidy that has been wrung from an intimidated congress by the threats of a pressure group, it would wonderfully revive the country's faith in the patriotism of the veterans and would sound an unmistakable warning to those who are even now drawing up plans for the great pension raid.

Is There a Road to Peace?

A MOMENT has arrived when the determined worker for peace will do well to step back from contemplation of the details of international statecraft in an effort to see the world situation as a whole. The frenzy of secret diplomatic negotiation which has suddenly spread through the chancelleries of Europe, together with the renewal of a worldwide armament race, indicates the belief of statesmen that the nations are nearing a crisis of unparalleled proportions. But concentration on limited areas of international tension may hide the true extent of the problem, or veil its hideous threat. Especially do Americans, who talk so glibly about keeping this nation out of future foreign wars, need to comprehend what the problem of peace in world terms has become. Only in the light of such comprehension can an intelligent peace program for the United States be worked out.

Reduced to essentials, what is the world's peace problem at this hour? All sorts of menaces, all bearing the seeds of strife, are to be found scattered about the globe. But the situations which threaten to develop at almost any moment into war on a major scale are two.

The first arises out of the Japanese attempt to seize China. Can the expansionist policies of Japan on the Asiatic mainland be carried to completion without involving war with Russia? That was the basic question two years ago. To it must now be added another: Can they be accomplished without war with China? And from that subsidiary questions inevitably stem: Can such wars break out without precipitating disorder, probably growing into civil war, throughout the far east, including the area of British interest in India and the Straits, of Dutch interest in Malaysia, of French interest in Indo-China, and of American interest in the Philippines and minor western Pacific islands? In other words, can Japan carry through her present expansionist policy without bringing on a world war?

The second exigent problem before the nations grows out of the dilemma in which Mussolini stands in Ethiopia. Six months ago the league states believed that problem to be one of punishing the Italian dictator for disturbing the colonial map of Africa and threatening the established lines of communication of the older empires, especially Britain. Today, however, the peril is felt to be that the fascist regime—whether because of its own folly or because of the efficacy of sanctions has become largely immaterial—may suffer such a defeat in Africa as to cause collapse at home. If that should happen, would Italy go communist?

Would communism then spread through the Balkans? Or would there rather be a coming together of the defeated and desperate—Italy, Germany, Hungary, Bulgaria—reckless enough to chance the mending of their own fortunes by bringing down the post-war structure of Europe? Either way, will an Italian crash in Ethiopia prove only the prelude to a general European war?

These are the two problems which fill the sleep of today's statesmen with nightmare. How are they to be met? Tradition has already thrust the nations into an unprecedented armament race. All the major states—the United States among them—have begun to pour out money for army and navy and air-force expansion at a rate which points straight toward international financial suicide. Yet the very nations which thus find themselves back in this feverish competition to pile up arms have been taught in the bitter school of experience that no nation can, by itself, guard against war by increasing the size of its armed forces. On the contrary, such an increase breeds the suspicion of neighbors; suspicion breeds fear; fear breeds competitive armament; competitive armament makes an eventual explosion certain. Hence, the very statesmen who are now introducing bloated armament budgets into the parliaments of the world are most aware that something more must be done if world peace is to be saved. What is this something more to be?

Again stripping the situation down to its essentials, it becomes clear that the principal proposals for insuring peace now occupying the attention of the governments are two. The first is that to which the recent diplomacy of France has given illuminating expression. From the funeral of the British king the French have brought to Paris many of the crowned heads and most of the dominant statesmen—with the significant exception of the Germans—of Europe. Even the Italians have been represented. Not since the writing of the secret treaties among the allies in the early stages of the world war has there been so much feverish negotiation. What agreements have been reached is not known; the diplomats, in their fear, have turned back with a vengeance to secret diplomacy. But the world has been made aware of the general policy which France has advocated, and which the other European states that participated in these secret Paris negotiations are understood to have endorsed.

The "peace policy" of the Paris conferences is this: Without regard to German rearmament, seek to tie together even more tightly than in the past all the beneficiaries of the bedraggled peace treaties. Under the guise of maintaining the force of article XVI of the league covenant, exact from all these—plus Russia—new guarantees of mutual military action which will in reality put the maximum force behind the maintenance of the status quo. Make it the responsibility of the league, by applying sanctions under article XVI, to call into action this military alliance to see that the European situation is held just where it now stands, with no Hapsburg restoration, no Hungarian boundary rectification, no return of German colonies, no change in the Polish corridor—nothing of the sort for which agitation continually grows in Europe. Stabilize Italy with "compensations," as yet undisclosed, in Ethiopia. In short, clamp the lid down on this rumbling volcano, and hold it down with bayonets.

The other principal peace proposal was given dramatic expression in the British house of commons last week when George Lansbury, who recently resigned the leadership of the labor party because of his unwillingness to approve a policy of sanctions, introduced a resolution asking the British government to call a new international economic conference. The conference was proposed "to deal with the economic factors which are responsible [for the drift toward war], such as the necessity for access to raw materials and to markets and for the migration of peoples, with a view to arriving at an international agreement which will remove from the nations an incentive to pile up armaments and will establish the peace of the world on a sure foundation."

Parliament would have none of the Lansbury proposal. By 228 to 137 it voted it down, and then proceeded to adopt an amendment—lest it be accused of opposing peace—which was insultingly contemptuous in its complete emasculation of the suggestion for an international redressing of the world's economic ills. Yet Mr. Lansbury had every reason to believe that he was only making definite a general proposal which the government of his nation had for some time viewed with favor. Months ago, when the Ethiopian situation first became acute, Mr. Eden had proposed a triangular exchange of territory between British Somaliland, Ethiopia and Italy to head off Mussolini's attack. Last September Sir Samuel Hoare announced at Geneva that Great Britain was ready to consider the redistribution of raw materials between the "have" and the "have not" nations. But when Mr. Lansbury's motion actually envisaged British leadership in redrawing the colonial map, the veto came instantly.

Nor was the refusal of the dominant party in England to consider this method of seeking peace the most revealing, or the most discouraging, fact connected with the debate on Mr. Lansbury's motion. It remained for Mr. Lloyd George to cast over the whole incident a coloration which is sure to make all other nations suspicious whenever the Lansbury proposal is pushed in the future. For the Welsh opportunist, declaring himself under moral compulsion to support the Lansbury motion because of his responsibility for the treaty of Versailles, went ahead to name Belgium, Portugal and Holland as three nations which have larger colonial possessions than they are entitled to. Mr. Lloyd George is quite ready to satisfy the aspirations of Germany and Italy—and, though he did not say so explicitly, it may be presumed of Japan—at the expense of Belgium, Portugal and Holland!

Nevertheless, despite the understandable conservatism of the present British government and the corroding cynicism of Mr. Lloyd George, the proposal for an international rectification of the problems of markets and materials is the only one which, in the long run, points a road to world peace. It is quite possible to argue, as Nathaniel Peffer does, that colonial expan-

sion has become a delusion, a mirage. It is more than likely, as Mr. Peffer contends, that any people who pour out life and treasure to expand their empire today will find, when the books are balanced, that they have done so "in order to get what they will not have when they get it." But that will not in the least lessen the belief of Italians and Japanese (and of Germans and others at the moment fairly passive) that the welfare of their nation and the hope of their sons depend on an access to the materials of modern industry which is now, except under bankrupting difficulties, denied them.

Mr. Lansbury's motion, despite the treatment accorded it, pointed a road to world peace. Have the secret agreements arrived at in Paris, providing for a pooling of bayonets to maintain an inequitable order in its inequity, found such a road? It is the essential tragedy of our time that in every nation there are hosts who have moral insight enough to know that the road chosen at Paris leads to war, and yet who have not the moral strength necessary to force the abandonment of that road and the choice of a road which, however difficult to survey and construct, will arrive at last at peace.

Small Talk

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you know men who have no small talk? Sometimes they are a little difficult and take refuge in silence. At other times they greet you ten yards away with remarks or questions dealing with Big Things. I once knew a man who asked me at a distance of fifteen yards what I thought of Coleridge. He had no small talk. He dispensed with it.

That is, of course, a policy of magnificence. But is it not a little beyond our reach? Is there no room for other openings?

You meet a friend. You do not say at once, What is your view of the totalitarian state, or of the poetry of Carl Sandburg, or of the theology of Karl Barth? You rather say, "It is somewhat cold for the time of the year," or "I never remember a brighter (or duller) January."

Or you inquire about each other's health. Disraeli used to ask when in doubt: "And what about the old complaint?" Not that you are tremendously interested in each other's health, but you must begin somehow.

Then the modulation proceeds. Weather; comparisons with other years; other associations with other years; So-and-so and what has become of him; effect of weather on character; on national character; other things that affect character—and thence to the totalitarian state by easy stages.

Or it may be that the conversation moves onward from smoking. "You don't smoke!"; wonder why some do and some do not; what they did in other ages without it; prophets, philosophers, apostles in other days did not smoke; what about prophets and apostles, are there any today?—so to Karl Barth by stages.

Small talk may serve as the opening of the game of conversation. In a game of chess you open with the pawns. Afterwards the king and queen, the knights and bishops and rooks come into action, but first *P to K 4*.

Small talk in fact prepares the way for what may be a fierce encounter. It helps to preserve the conflict from anger. It creates atmosphere. It will keep you from complete contempt for a man who is so entirely wrong on the matter in hand if you know that he agrees with you, say upon the evils (or blessings) of smoking, or that he and you have common friends in Alabama. Small talk after all unites us in the simpler things. The weather, for example, belongs to all of us. The rain falls on the just and the unjust, upon the fundamentalist and the modernist. And both may smoke, or not smoke!

Not all talk should deal with trifles! Small talk is a good *hors d'oeuvres* course; it is not and must not be the main dish. Nothing is more horrible than an evening spent upon small talk, when everybody is trying painfully to avoid saying anything but trifles.

Yours all for conversation,

QUINTUS QUIZ.

VERSE

Resolution

ALL sorrow wasted, rituals of hours
Squandered in melancholy's wilderness,
Now I am done with anguish and distress.
Laughter is cumulative, rich in dowers
To focus vision and reveal new powers.
Out of my very need I shall possess
Music and fancy, joy and happiness,
Climbing the skies to pluck the zenith's flowers.

I know no terror courage cannot quell;
Shadows disperse to light . . . as they depart,
I claim their sanctum and their citadel
A place for beauty's being and for art:
Now nothing else than loveliness may dwell
Within this habitation of my heart.

CARL JOHN BOSTELMANN.

Content Is Not Enough

CONTENT is not enough.
I, who know beauty and an ordered life,
Should never be at peace
While thousands do not know that thing called joy—
Gray, loveless lives
Lived out in numbing fear.

And alms are not enough.
No, I must feel
A passion of protest that such things can be—
Fruit of man's greed and blind iniquity.
For it was not to make a world like this
Christ died on Calvary.

UNA W. HARSEN

America's Real Farm Issue

By Arthur E. Holt

I HAVE nothing but admiration for the persistence and the ingenuity of the men in the department of agriculture who are trying to work out a new program for social justice to the farmer on the basis of conservation of the soil. If they can balance up our national economy on the plea that the soil is sacred, I am willing to have them do it. But when I see them preparing to approach the supreme court again, with a program that is meant to transform the nation's farming under the guise of fertilizing its soil, I am reminded of a story which I recently heard of the way in which a Chinese woman got into a forbidden court. After being turned back again and again she was finally granted entrance and somebody asked her how she accomplished it. "I stood at the gate for eight hours," she said, "and acted as if I were insane, so they finally admitted me out of sympathy."

Evidently the new line of action being laid out by our agricultural leaders roots back in their belief and hope that the supreme court, which proved so unsympathetic to their real purposes, will relent when a plea is made to protect the fertility of the soil. They know that the court has a reputation for invalidating social and economic measures which are intended to protect human beings. In the past it has declared unconstitutional the income tax law of 1894, the law prohibiting child labor, the taxation of stock dividends as income, the establishment of minimum wages in the District of Columbia, the penalizing of employers for dismissing employes on account of trade union membership, the national industrial recovery act, the law providing for railway pensions and for the modification of contract terms of farm mortgages. It has just declared unconstitutional the AAA, although it was only a method by which the farmer was to be given an equivalent of the tariff benefits which factory industry has enjoyed since the civil war. But there is still hope that perhaps it is constitutional to protect the soil. At any rate, the new administration farm bill shows that the men at the department of agriculture think the experiment is worth trying.

The Truth About Rural Want

Fortunately, however, for the sake of their own reputations, these agricultural leaders who are thus trying to hornswoggle the supreme court publish material for the general public which should reestablish their reputation for sanity. For when they are allowed to speak their full minds it will be found that they really understand that the agricultural problem is not only a problem of the soil; it is a problem of law and it is a problem of social theory and ethics. In other words, it is a great human problem. You will find all this recognized and openly stated in a recent publication of the agricultural department entitled "Six Rural Problem Areas." This study simply takes the facts as careful examination discloses them and, on the basis of those facts, shows what Uncle Sam must *really* do if he wants to solve his farm problem.

These areas on which the department reports with scientific objectivity are the cut-over areas in the lake states, the Appalachian and Ozark areas, the short-grass country in western Kansas and eastern Colorado, and the cotton areas of the southwest and southeast. In this report 10,771 families were studied in 65 counties in 23 states. Fifty-five per cent of the heads of families were usually engaged in agriculture and the rest were engaged in those small town activities which go with such areas. Here were counties where the larger part of the population had been on relief for several years. Two hundred and three million dollars were spent here in unemployment relief in a 19-month period between April 1, 1933 and October 1, 1934. Average family payments ranged from about $400 in the lake states and cut-over area to less than $200 in the western cotton and Appalachian-Ozark areas. What the American reader finds here, in other words, is evidence of a rural famine area of a size and sort which he had thought existed only in India and China.

A Case History of Rugged Individualism

But this study turns out to be something more than a description of families without work. It penetrates through the surface facts to ask *why* they are out of work, and when it does so, this study becomes a permanently significant document for American sociology and political science. For it turns out to be a case document in the life history of America's boasted rugged individualism. And it proves once again that those who are so boisterously advocating rugged individualism are the people who have grown rich by it, and would like to grow rich by it again without caring a tinker's curse about the trail of misery left behind.

You would like to see the reality of our rural problem? Very well, here is what the document says:

"Although crop failure, speculative expansion, absentee ownership and depressed price levels were among the factors which precipitated the relief situation in the six rural problem areas, the roots of the trouble obviously lay deeper. The frontier philosophy which assumed that the individual, if given complete freedom, would pursue an economic course that was to the best interests of society, led to the present dilemma of stranded communities, bankrupt farmers and widespread unemployment. The rapid and heedless exploitation of the human and natural resources in these areas bears tragic witness to the fruits of such a philosophy.

"In the lake states cut-over and Appalachian-Ozark areas the destruction of the forests is a prime example of the social consequences of our lack of national policy with respect to the utilization of natural resources. In both areas, commercial companies cut the marketable timber, destroying small growth as they went, thus

delaying the day when the area might again yield a timber crop. When the timber was exhausted, the communities created during the period of exploitation were left stranded. Yet under a planned system of timber utilization these communities could have supported their populations over a long period of years without the misery and suffering entailed by the exploitation of their resources for immediate profits.

"The philosophy which condoned the destruction of the forests for private gain is not confined to any one area, as the relief situation in the short grass region aptly illustrates. In the period of high wheat prices following the world war, large acreages of virgin sod were broken and planted to wheat. Because of the chances for quick profits, farmers rushed into wheat production on a large scale with little thought of whether the farm economy which they were setting up could weather the vicissitudes of a series of dry years such as had occurred with disturbing regularity in the past. Neither did they consider the effects of removing all of the vegetation from large areas in which erosion by wind was common.

"The present relief situation is patently a result of the philosophy of making a 'killing' and letting the future take care of itself. Not only the farmers but the state governments pursued a policy which could only lead to economic disaster."

A Population Beyond Redemption

Here, then, in an area containing 36 per cent of the rural population of the United States, the rural population has slipped so far that only 35 per cent can be considered capable of being rehabilitated as full-time farmers. Another 31 per cent are capable of operating small lots as a means of partial support in conjunction with other employment. Governmental aid to private enterprise, in order that land may be rapidly converted into producing farms, has not given us a policy either statesmanlike or economically and socially wise. It has developed individualism to a point harmful at once to the farmer himself and to the nation as a whole. Wasteful exploitation of a wealth of timber has brought us in sight of scarcity while land expansion and technical progress have united to give us a "surplus" problem. Individualistic farm management and national planlessness have helped cut in half farm income and land values and helped to double the burden of debt and taxation.

What of the future? A systematic land policy is demanded which calls for a definition of rural property rights that will elevate public interests to a par with individual rights. The stewardship of this land constitutes a social responsibility on the farmer. His right to ownership must be based, not only on private benefit, but on social utility. Such a systematic land policy would necessitate a scientific classification of our land resources with regard to their nature and potentialities, this classification to be used as a basis not merely for more equitable taxation but for a planned economy for our future needs. Such a policy would also require the purchase by our government of certain submarginal and tax delinquent lands to be converted to non-farming uses, particularly public forests. Finally, it would call for a permanent commission on land utilization which would coordinate the work now distributed among several governmental departments, and especially would reconcile present expansion policies with the need for control of production.

The Law of Public Utility

In five semi-arid western states there is a law governing the ownership of irrigation water which declares that the man who uses the water in the river for irrigation purposes must show a "use right" for it which takes precedence over any mere right of ownership. You may hold twenty shares in a western irrigation corporation but you do not hold control of irrigation in the sense that you can monopolize the water or that you can waste it. The water in the river is a public resource. Some such law as this must ultimately become operative with reference to land and all other national resources. The law of private ownership needs to be tempered by the law of social utility.

These conditions which have worked havoc with our national agriculture are more than the hazard of climate and soil; they are the hazards of a man-made economy. But the department of agriculture experts, smarting from their experience with the AAA, are convinced that we are allowed to tackle these basic conditions only on the theory that the soil is sacred. Evidently if the American people are to deal with such problems—physical, legal and social—in an open and adequate way, one of two things must happen: we must either amend the constitution or we must have a supreme court which will interpret in a more liberal way those clauses of the constitution which delegate to congress the right to deal with the general welfare. We cannot forever go on with a government by subterfuge and indirection. Yet that is just what, under the shock of the AAA decision, we are now planning to do.

Snow

PEARLIER than bloom
On a white grape's globe;
More dazzling in the winter sun
Than Gabriel's robe;

Crystals with stars
Dusted on their tips;
Cool as the kiss
Of a young boy's lips;

Moonlight . . . quicksilver—
More elusory than these!
Heft that bends and breaks the pride
Of hemlock trees.

Gossamer as thistledown
Strung on the wind's long-bow;
Paradox of grief and joy—
Snow.

ETHEL ROMIG FULLER.

Psychoanalyzing the Atheist

By Paul E. Johnson

PSYCHOANALYZING the theist has become epidemic. A university professor invited to participate in a serious debate on God, replied coyly: "Pray let me be excused; I do not like to strike a man when he is down." A prevalent diversion among psychologists of a certain type is to question the sanity of Jesus or challenge the mental balance of those who hold his view of God. Questionnaires are employed to show how many are the scientists (especially the greater ones) who disbelieve in God and immortality. By implication, believers are easy marks for self-deception.

By means of ingenious analyses theistic belief is tracked down to the irrational deceptions of the unconscious. (1) Interest in God is a manifestation of the "father complex," indicating a childish fixation that one should normally outgrow. It is viewed as a form of nostalgia, a pathetic homesickness for the parental care of infancy. Or again, theism is seen as a futile longing for the prenatal omnipotence of the fetus in the womb, with every need met by the close-fitting environment. (2) Theistic hopes are over-compensation for inferiority and ego frustration. Religious satisfaction is an opiate to which the weak become addicted in trying to dull the pain of a tragic existence. (3) Petition to God is a projection of the burden of dismay and dependence upon the "Everlasting Arms." In God we trust for credit in lieu of cash. (4) Religious belief is wish-thinking or "thobbing," luxuriating in the phantasies of believing what one wants to believe. Faith is gullible suggestibility before the hypnotic effect of soft music and stained-glass windows, or the social pressure of herd-conformity.

By these and numerous other subterranean formulas religion is consigned to the under side of limbo. Without waiting for a coroner's verdict, theism is hastened to the committal, "Ashes to ashes, dust to dust." Theists are scorned or pitied, for are they not victims of delusion? If they know what they are doing, they are insincere; and if not, they are psychotic. Religion is thus impaled on the horns of a humiliating dilemma. Believers in God are either dishonest or deluded. Theism is now exposed. It is weighed in the balance and found either psychopathic or hypocritical.

Exploring Human Nature

There is much to learn from these psychological descriptions. Devious as they are, the mind of man is not less so. The amazing intricacy of behavior may well demand such elaborate explorations. Human nature can be fully as irrational and deceptive as psychology finds it. But the important thing to keep in mind is the fact that atheists have the same human nature that theists have. Their minds are of the same sort as theists'. They use the same mental apparatus which they explore so avidly in others. They also are infected by irrationality, sentimentality and evasion. Their beliefs are subject to the same distortions of prejudice and desire. For atheism is by every test as much a belief as theism, and evidently quite as incapable of escaping the waves of emotion that beat upon beliefs. If the psychoanalysis of theism is valid, then atheism must submit to the same clinical treatment. We are tempted to ask, Why do atheists believe as they do? They could perhaps answer better than we; but as they have hesitated so long someone ought to prompt them.

To read another mind (if any) is necessarily an indirect process. Psychology is a science of inference from incomplete data. By correlating various observations, psychological interpretations are reached which are suggestive but subject to error. In attempting a psychology of atheism, one must admit that the probability of error is quite as large as in the analysis of theistic mentality. But a little psychological learning is a dangerous thing; a wider use of it may incline the mind again to God. What are the psychological roots of atheism?

Revolt Against Authority

First, atheism is motivated by the "Oedipus complex." This psychosis takes its name from the Greek legend of the young man who in a quarrel hurled his father off a mountain pass, married his mother and became king upon his father's throne. It is the opposite of the father complex and instead of fixated devotion toward the father manifests rivalry, a jealous desire to overthrow and supplant the father. Now if theism may be traced to the father complex, it is quite as logical to trace atheism to the Oedipus complex. With God regarded as a heavenly father, the filial attitudes become involved. A young man confesses that God as father is repulsive to him, for his own father was cruel and faithless. Many a son who falls into filial disagreement casts off his father's God in revolt against his father. This is evident in the college man, who having won independence from parental domination overthrows every tradition, moral and religious, which symbolizes his previous condition of servitude.

In wider extension this attitude becomes a generalized revolt against all authority. "Down with God!" shout revolutionary leaders in Mexico, for God is a symbol of the traditional authorities they are out to destroy. The persistent drive toward atheism by the communists in Russia is intelligible likewise. For the Russian Orthodox church so identified God as guardian of the imperialism and superstition which held them in bondage that God must be assassinated with the tsar. The sudden violence of revolution is no accident. It rises out of a long history of repression and smoldering resentment against rankling injustice. So accumulates an inner pressure that eventually breaks forth in explosive overassertion. The social momentum of anti-religious movements since the war yields to this

explanation. Revolts against God occur where oppression weighs the heaviest, where God is on the side of the imperial armies and exploiting classes. Organized party atheism is everywhere associated with revolution against tyrannical authority, a contest in the struggle for power. God has gone into politics, and theological controversies shift to political storm centers. Those who attack God strike at the emblem of the enemy. Not for devils, but for the kingdoms of this world are multitudes deserting God.

Gratification of the Ego

A second motivation in atheism is "egotism." Freud finds in personality a basic reservoir of psychic energy, the "Id," which ever strives to gratify itself. It is unmoral, illogical and inconsistent; a blind yet ceaseless striving for self-satisfaction. Adler regards the great urge of personality as the ego striving for power. We have seen how atheism is related to the struggle for power. It is further involved in the urge for ego satisfaction. Napoleon compensated for an inferior stature by attaining military glory and bringing Europe under his heel. Friedrich Nietzsche, denied passionate military ambitions, turned his energy to literary conquests. His bitter attacks on Christianity as "slave-morality" attempt compensation for an inferiority complex. In "Thus Spake Zarathustra" he offers the confession: "That I may reveal my heart entirely to you, my friends: if there were gods, how could I endure it to be no god? Therefore there are no gods." Obviously the conclusion of this inference is not logical, but psychological; a conclusion to gratify the ego, not the canons of the syllogism. Thus may atheism become a sop to the ego, an escape from inferiority to inflated superiority. In Nietzsche this egotism reached psychopathic extremities.

Atheism is often associated with egotistical craving for attention. The spectacle of Sinclair Lewis standing in a Kansas City pulpit and shouting "If there is a God, let him strike me dead!" hardly needs further comment. Such passionate denials are so reminiscent of tantrums as to indicate infantile regression. Atheism is frequently a case of exhibitionism. H. L. Mencken strikes a superiority pose when he heaps scorn upon the "yokels of the Bible belt." George Bernard Shaw strokes his ego by satirizing "The Adventures of the Black Girl in Her Search for God." God is sacrificed upon the altar of conceit while humanist choirs sing, "Glory to man in the highest."

Blaming Others

A third explanation of atheism is "projection." We do not like to blame ourselves; the pain of humiliation is too hard to bear. Projection is a device for avoiding condemnation by placing blame upon others. It is convenient to unload our sins upon some goat, whom we can ceremoniously drive into the wilderness far from us. It is meet that one should die to save the people from their sins, and this one may be God. Primitive tribes have been known to vent resentment upon their gods of clay or wood by hacking them to pieces in a frenzy of wrath. It is no longer good taste among us moderns to chastise our gods or children with corporal punishment. So we refine our instruments of torture and resort to tongue lashings or more subtle insinuations.

To meet trouble is often to part with God. Like spoiled children we cannot stand denial, we cannot take "No" for an answer to our impetuous desires. A Sunday school teacher resigns from his class and renounces God when he is jilted by a feminine church member upon whom he had set his desires. A bankrupt manufacturer detests his fate and violently proceeds to curse God and die. The burden of our defeat is too intolerable. We cannot take it. Let God be the goat. He does not sue us for libel or shout back his own defense. Like the suffering servant of Hebrew prophecy he beareth the iniquities of all.

Wishful Thinking

Projection is a ready way of evading moral responsibility. If God made me, then he and not I is responsible for my misdeeds. Or it may become more convenient to dispense with God entirely. We have traditionally associated moral laws with God as author of these commandments. They have been reenforced with divine sanction and fear of eternal punishment. Remove God and immortality, then, and there is nothing to fear in this world or the next. So away with God! Let us eat, drink and be merry, for there is none to interfere with our lusts. Dostoyevsky reflects this outcome of nineteenth century atheism in "The Brothers Karamozov." Ivan returns from his university studies and reports that if there is no God, everything is lawful, even cannibalism. His reckless brother Dmitri pounces upon the idea and takes advantage of this lawlessness to murder his father. Our generation likewise tastes the heady wine of atheistic license and proclaims the giddy motto, "Anything goes." It is easier to sin without thought of God or a day of judgment, therefore God is abolished. Again the atheistic argument elaborates psychological labyrinths of irrational impulses rather than logical patterns of unbiased reason.

A fourth diagnosis is that atheists habitually "rationalize." Rationalization is the victory of desire over reason. Reason may be bribed or intimidated by desires until it becomes a mere tool to their insistent conniving. Belief in God is often pointed to as a conspicuous example of such wishful thinking. If so, the same axe falls at the root of atheistic beliefs which parade pompous phrases in support of petulant desires. If theists emphasize the evidence of meaning and value in the universe, atheists are even as anxious to accent the evil and insignificant. If the idealist rationalizes his desire for beauty and harmony, the realist surely rationalizes his preference for discord and ugliness. Leibniz was no more enamored of his "best of all possible worlds" than Voltaire was infatuated with his "worst of all possible worlds."

There is an oddly prevalent desire to have the worst of possible worlds. Optimism is received with sneers, pessimism with cheers. The age of "sweetness and light" was sentimental, but no wider of the mark than

the age of bitterness and darkness. One can understand a glow of enthusiasm toward the best we can hope, but it is strange to wax so deliriously eloquent over the worst we can fear. The ardor in which cynics smash the idols of theistic hope approaches the terror of sadistic delight. Who can doubt that panting desire scents the trail step by step in these frantic denials of God and idealism?

The somber puritan has long stood as exhibit A of conscientious joy killers. But what blue laws can compare with the jealous and meticulous denial of joy experienced by the self-appointed guardians of sighing sadness. Aldous Huxley laments: "Something that had been a kind of worm, a potential fish with gills, stirred in her womb and would one day become a man. . . . And what had been a blob of jelly within her body would invent a God and worship." From blobs of jelly and parasitic worms to manhood and worship is a far cry, but it all reduces to the blob. To stare only at the sordid in fascinated fixation becomes a perversion that will not see anything else. There are none so blind as those who will not see.

Atheism Remains Unproved

Rationalization flourishes rankest in the soil of credulity. The same credulity produces both the Pollyanna and the Scrooge. A Pollyanna is begging to believe the best, a Scrooge is begging to believe the worst. And like radio receivers tuned to opposite frequencies, one selects and amplifies the long while the other selects and amplifies the short wave lengths. The universe broadcasts all kinds of energies. Each of us receives what he dials for. The confirmed pessimist is a veteran gossip. His practiced ear is attuned to every whispered rumor of scandal, his active imagination instantly ready to place a malicious construction upon the most innocent situation. The appetite for cosmic scandal is quite as insatiable as the avid nose of the neighborhood gossip monger for a stench. The chronic iconoclast simply traffics with the same cargo on a larger scale of paranoiac operation. Schopenhauer slept with pistols under his pillow because he distrusted his fellow men; he brooded over the hopeless evils of life because he distrusted the Will of the World. In both respects he suffered delusions of persecution.

Atheism has not yet been proved. The evidence for such belief does not accumulate as its advocates had hoped. In this regard the results of modern scientific investigation in astronomy, physics, chemistry and biology have been distinctly disappointing. Their failure has been concealed by placing the burden of proof upon the theologians, and hurling rebuttals with impressive show of demolition. But when the smoke of combat lifts, it is evident that the militant army of No Lord has failed to take the promised land. When the last theological argument is silenced, atheism remains unproved. The same baffling questions of creation, order, unity and values will have to be explained and demonstrated by valid constructive proof before atheism can claim the field. To sober skeptics it becomes evident that atheism is a patent dogma incapable of proof.

It would be optimistic, indeed, to expect the militant atheist to throw down his arms and be converted. He does not ask for advice for his soul. But if one might venture to prescribe to his condition, a good "psychic," that is, a good generous dose of psychological cathartic administered consistently as a saving salt of humor, might do wonders. It is a poor rule that will not work both ways. The golden rule can well be taken to heart by the psychologist, but in reverse: Do unto yourself as you would do unto others. By this treatment psychoanalysis may help the atheist to understand himself, and to escape from the repressions and psychoses that have cramped his faith and soured his soul.

Give Them a Chance!

By Henry W. Lawrence

(A brief, for readers in 1940, to show them that we of 1936 knew what needed doing, but not how to get our contemporaries to do it.)

THE POSSESSORS—individuals and nations, at home and abroad—refuse to admit the necessity for a strategic retreat. The widespread phenomena of desperation, now current, foretell war, civil or international, unless a workable and tolerable alternative is provided for the desperate, at home and abroad.

At home, big business must relinquish, at least in part, its alleged rights: its right to be independent of effective control by government; its freedom from responsibility for the public welfare; its habit of dominating national policies; its denial of justice to the weak; and its refusal either to share adequately with the consumer or to bargain fairly with labor. The relinquishment will come only from a twofold urge: (1) enlightenment (a bird's-eye view to supplement the usual worm's-eye view) to see that consumers must be equipped with means to buy what is produced; and (2) coercion (especially of those big business men who are dependent, delinquent and defective) by a people's government, to make the indispensable sacrifices and rearrangements. This is the new deal's job.

Abroad, the fortunate nations must share with the others, in some adequate measure, their good fortune (lands, raw materials, tariffs). This sharing will come only from a twofold impulsion: (1) enlightenment (international views supplementing the prevailingly national ones) to see that the less fortunate nations must be allowed the essential means to normal prosperity; and (2) coercion (especially of the fortunate nations) by a close union of all peoples, to make the possessing states offer, and the demanding states accept, the indispensable rearrangements. To promote and organize this is the league's job.

The normal and probable reaction in the United States today to this opportunity will be a hardboiled and timid incredulity, implying a tacit preference for the wars, civil and international, which impend but offer no solutions.

The rational and possible reaction in the United States to this opportunity will be a deliberate balancing at home of maximum production with maximum consumption; and our offer of participation abroad, on terms of adequate reciprocal concessions toward an all-inclusive international welfare, under an increasingly powerful world league of regional or continental federations.

War, either civil or international, seems tolerable to the desperately unfortunate, unless a real opportunity for something more promising is substituted. We must either fight the unfortunate, or give them a chance.

Missionary for the Brewers

By Fred Eastman

AN ARTICLE in the Brewers' Journal deserves wide attention. Mr. Schuyler Patterson, formerly of the New York Times but now directing publicity for a large eastern brewers' association, wrote it. He presents a keen analysis of the beer situation and tells the brewing industry how to increase sales and make more profits. Then with the zeal of an old time evangelist he preaches the gospel of beer, more beer, for youth and maidens, housewives and business men. He urges the brewers to carry the blessings of beer into homes, motion picture theaters, and automobiles. He doesn't mention the fact that in the history of the American liquor traffic hard liquor follows beer, but why should he? He is concerned only to increase the profits of his employers, the brewers.

His argument, paraphrased, runs thus: The American people today drink only fifty million barrels of beer a year. This is a pity. The quantity might have been a hundred million barrels by this time had not the prohibition era slowed things up. The lost ground can be regained, however, if the brewers will go at it in the right way. They must begin by facing the fact that several new competitors of beer have arisen for what he calls the public's "diversion dollar" and its "food dollar."

The Brewers' Competitors

What are these competitors? He elucidates. In the good old days before prohibition the average family of moderate means spent much of its time, especially its Sundays, at home. It drank considerable beer there, but of course not enough. Even when it made an occasional holiday trip to nearby resorts the "principal pleasure for the elders consisted in sitting quietly on some beach or in some beer garden and there taking ease and drinking beer at leisure." But in the years since then automobiles, golf, radios and movies have changed all this. Instead of quietly sitting down and tending to the business of drinking beer, the American people are gadding about the highways in fast cars spending good beer money for gasoline. They are chasing golf balls around the links. They are hurrying through their evening meals to get to the movies. And even when they stay at home they are listening to their radios. "All of these things," says Mr. Patterson, "are contrary to the spirit of beer. Constant action, travel, movement, are out of harmony with a beverage which is conducive to relaxation, quiet and even tempo."

Automobiles, golf, radio and motion pictures are thus the brewers' competitors for the diversion dollar. But beer, their missionary holds, is not only diversion; it is food. And when it comes to the food dollar he finds that coffee, tea, soft drinks, ice cream and milk have raised their greedy hands to grasp money some of which at least should be going into the pockets of the beneficent brewers.

What should the brewers do about it? Mr. Patterson says that they must re-educate the young men and women of America. These young people have grown up in the prohibition era. They do not know the virtues of beer. Accordingly they form what this propagandist terms "the most outstanding problem of the brewing business today." Young people must be brought into the beer tradition.

Pack the Auto with Beer!

But how? Mr. Patterson has thought out the answer. Here it is: "If the automobile and gasoline are competitors to beer, why not make the automobile trip a time when beer is to be consumed? It would require but a little urgence on the part of the brewing industry to get the major manufacturers of cars to include refrigeration among the facilities offered in the most modern models. . . . A traveling ice-box . . . snuggled under the back seat or placed in the rear compartment . . . could provide for bottled beer." Nothing is said concerning the effect of drinking on highway accidents.

This is only a beginning. Mr. Patterson's missionary vision includes movies and radios. "The time might come when the movie patron could enjoy his favorite screen star while sipping a glass of beer at his seat." To this end he proposes a collapsible seat-arm. As for radios he pictures the average husband and father sitting happily at home in front of the radio and sipping beer. Such a picture seems to him "just perfect from the brewing standpoint."

Finally he reaches his peroration in a burst of eloquence: "In a word, the leisure moments of our average Americans should be inextricably intertwined with beer. Beer during golf, beer during the vacation trip, beer while taking the long business or pleasure ride, beer when viewing the movies, beer when reading a magazine, beer when sitting at home listening to the radio. The wives of the nation should be impressed with the domestic qualites of beer. They should be convinced that they, together with their husbands, may

properly drink it under any and all circumstances. All of these things are important."

Indeed they are! Mr. Patterson proposes them as a five year plan for the brewers. Doubtless the hard liquor manufacturers think it's a fine plan for them too. One of them is said to have prepared 300,000 small bottles of whisky to be given away to motion picture theaters along with admission tickets. It was the acceptance of some of this enticing bait that got one motion picture manager in trouble in Chicago recently. But the trouble of one theater manager may be nothing compared to the misery of the American people if and when Mr. Patterson's five year plan succeeds and is adopted also by the distillers. Anyway, he's a zealous missionary. But some people will still prefer Dr. Grenfell and Albert Schweitzer.

BOOKS

Rhapsody in Red

STALIN. *By Henri Barbusse. The Macmillan Company, $3.00.*

DRAGGING God down from his heaven and evicting him equally from earth, the bolshevik mind still seems curiously to retain a sublime faith in a righteous world order that cooperates with men who are working toward the proper ends, reinforces their efforts and guarantees their ultimate success. Barbusse quotes Lenin as saying, when temporarily defeated by the moderates in 1906: "We are bound to triumph, because we are in the right." He not only quotes this but repeats it, and represents Lenin as repeating it, again and again. In a wholly materialistic world where only blind forces operate to drive the ball this way or that, it is hard to see what meaning could be attached to the phrase "in the right," and harder still to give any reason for that sense of assurance that the right will be finally victorious. If this is not religious faith, it must be something akin to romantic optimism. Bolshevism is supposed to be made of sterner stuff. Yet, according to Barbusse, it was the very foundation of Lenin's tireless patience and unfaltering courage, and of Stalin's too. There is some strange inconsistency here between avowed belief in a godless and mechanistic world order and invincible faith in a cosmic force so righteous and so potent that the good could not finally fail. This is perhaps the most interesting thing in this life of Stalin.

For the rest, Barbusse's biography of the soviet leader is too completely eulogistic, and his representation of the whole bolshevist movement too uncritically laudatory, to be very convincing. Stalin—whose real name is Djugashvili—was born in transcaucasian Georgia, studied for the priesthood in a seminary at Tiflis, surreptitiously read Marx, ran away and became a revolutionist. He soon found some writings of Lenin, a little later met him, and became convinced that his was the mind that must lead Russia out of the dark. For years, Stalin played hide and seek with the police, served terms in prison and escaped, spent time in Siberian exile camps and escaped. Also, in his early period Stalin robbed banks systematically and successfully to secure funds for revolutionary propaganda; but Barbusse, knowing that his western readers have a certain bourgeois prejudice against robbery accompanied by homicide, skips these episodes and fills their place with extended accounts of Stalin's close cooperation with Lenin, and with denunciations of Trotsky as "an obstinate and verbose menshevik."

Indeed, the author's determination to discredit Trotsky seems second only to his desire to exalt Stalin. From the first, Trotsky was, as here depicted, the advocate of a weak system of compromise, a futile syncretism of all elements of discontent, while Lenin and Stalin stood for the formation of a Gideon's band from which would be excluded all elements not absolutely committed to an uncompromising program of revolution which would liquidate the middle class and the liberal intellectuals along with the upper class and would put all power in the hands of the proletariat and its accredited agents.

It is unnecessary to trace Barbusse's treatment of the course of the revolution. It is what would be expected from the point of view already indicated. There have been no failures, no very serious difficulties even, no cruelty or violence worth recording, nothing whatever to require apology or regret. The revolution that was born on October 25, 1917—the true independence day that the whole world will hereafter celebrate as the birthday of human liberty—has gone on from glory unto glory. The three resplendent names on its honor roll are those of Marx, Lenin and Stalin. (Kerensky was a Benedict Arnold, and Trotsky an Aaron Burr.) All of which, I unblushingly assert, makes profitable reading for us bourgeois. Not only does it reveal to us how the world looks to an enthusiastic bolshevik; it also shows how empty and unconvincing, to those not already convinced, is an exposition and defense of any social order by one who is unwilling to examine it critically and present its defects along with its merits.

Stalin is more of a man in Essed Bey's biography. Here he is too much prettified. Barbusse has put him through a facial treatment at his literary beauty shoppe and has not left him a single redeeming wart.

W. E. GARRISON.

Allies Against Intolerance

RELIGION AND SCIENCE. *By Bertrand Russell. Henry Holt & Company, $2.00.*

NOTHING that Bertrand Russell writes is ever commonplace in style. A great part of this book, dealing with the ancient conflicts between theology and science, is thoroughly commonplace in its material. It was scarcely necessary to write again of the griefs of Galileo and the opposition to evolution. In the central part of the book—which the author probably considers the main section—he shows how, as he conceives it, the advances of science have driven back religion. Here also it may be said that Mr. Russell says nothing new brilliantly. In particular he joins issue with such scientists as Eddington, Jeans and Compton who find in the new science no obstacle to human freedom and religious faith.

But it is in the closing chapter that Mr. Russell makes a contribution that makes the whole book worth reading. The antithesis at the present time is not between religion and science. "The warfare between science and Christian theology, in spite of an occasional skirmish on the outposts, is nearly ended, and I think most Christians would admit that their religion is the better for it. Christianity has been purified of inessentials inherited from a barbarous age, and nearly cured of the desire to persecute." Religion, in short, now stands with science on the side of intelligence and freedom. Against them, in potential and sometimes actual opposition, are arrayed the tyrannical and oppressive forces of reactionary governments and

economic interests. In the present struggle between the free intelligence of man and the forces of obscurantism and violence, science and religion stand in a common opposition to these forces and in a common peril from them. "The threat to intellectual freedom is greater in our day than at any time since 1660; but it does not now come from the Christian churches. It comes from governments, which, owing to the modern danger of anarchy and chaos, have succeeded to the sacrosanct character formerly belonging to the ecclesiastical authorities. . . . . The persecution of intellectuals in Germany and Russia has surpassed in severity anything perpetrated by the churches during the last two hundred and fifty years." Even such tolerant countries as England—and, he might have added, America—are not wholly tolerant of efforts to apply intelligence to economies.

This closing discussion of the new alignment of the forces of progress and reaction is brief but cogent, and it will suggest to any thoughtful reader a train of reflection which he may profitably pursue.

W. E. G.

Good Fiction, Good Biography

THEY LIVED: A BRONTE NOVEL. *By E. Thornton Cook. Charles Scribner's Sons, $2.50.*

WHEN the social history of present-day Europe and America is written, one of the most significant, and one of the most creditable, incidents will be the emergence of biography as a major branch of literature. During the past two hundred years biographers have achieved the difficult ideal of strict impartiality. Further, they have extended the list of possible subjects until we now regard as suitable for biography any person a knowledge of whom adds to our understanding of society or of the obscure activities of human nature. Biography as an art has approached very close to modern psychological fiction. The value and interest of both kinds of writing are the same. Both require of the author the same quality of imaginative understanding. The main difference between the two kinds of literature is the fact that biography is supported, and tremendously handicapped, by the need of historical accuracy.

This bondage to the established fact is a constant grief to the biographer. He often finds it impossible to explain his subject's actions because documents are lacking. Still worse, when the story begins a course which a novelist would bring to an illuminating conclusion, the biographer often finds that the real events have been halted by accident or complicated by subordinate motives; the thread of events resembles an interrupted experiment. And from a technical point of view, pure biography can rarely avail itself of the most entertaining form of narrative, that of dialogue. It is not surprising, therefore, that all sorts of hybrids between fiction and biography have appeared in recent years. Novels have been written which are substantially invented biographies. And biographies have been equipped with all the mechanism of fiction, and have been made to serve the fictionist's purpose of social thesis, psychological analysis, humor and invective.

To all this there should be no objection, provided the author states frankly where history ends and invention begins. Mr. Cook plays the game. "They Lived" is a novel, a study of the tragic interplay of character and circumstance. It is based upon the life of Charlotte Brontë, but there is no distortion of the well-known facts of Miss Brontë's life. Apart from the conversations—many of which are reconstructed from the Brontë letters—the few liberties which the author has taken are faithfully stated in the preface. Perhaps he should have included among them the not improbable supposition that "Wuthering Heights" is based upon an incomplete novel by the dissolute Branwell Brontë. But the reader need have no fear of being seriously misled as to the facts.

Fortunately the records of Charlotte Brontë's personality are remarkably full, not only in biography and letters but in her novels, which reveal her nature to any understanding reader. In this she offers a contrast to her profound and uncommunicative sister Emily, whose character must always be an enigma. Mr. Cook has made excellent use of his opportunity; he has added no biographical fact, but he has given the story expert form. Other members of this extraordinary family are lightly sketched, though sufficiently to suggest the tragedy of each; the harsh social environment is presented vividly but without oppressive description; and the incidents of Charlotte's life unroll in full the story of a proud and affectionate disposition struggling with the rigors of Victorian society and the general inadequacy of human nature. This the author does by narrative and dialogue alone, without any comment except that made by the characters themselves. The reader will not soon forget such incidents as that of the father, defeated and bitter, trying to force his literary advice upon his daughter and quoting his insipid poems; or Charlotte deciding to give the wealth of her affection to the devoted but limited Mr. Nicholls. It is a good novel, full of wisdom. Not the least of its value is that it will make the reader pull "Jane Eyre" and "Shirley" down from the shelf.

Is it pedantic to inquire why novelists will not follow the accepted principles of punctuation? If punctuation is an art, it is the art of dealing with a set of recognized conventions. It seems unfair for each writer to make the public struggle to learn a new system.

RALPH HINSDALE GOODALE.

She Was a Difficult Lady

THE LADY OF BLEEDING HEART YARD, LADY ELIZABETH HATTON, 1578-1646. *By Laura Norsworthy. Harcourt, Brace & Company, $3.00.*

CONSIDER the dates that bound this lady's life. They mean that she took her place in society and at the court when Queen Elizabeth was trying desperately to convince herself that she was not an old woman; that Shakespeare and Bacon were her somewhat older contemporaries—Bacon, in fact, being an unsuccessful suitor for her hand; and that she lived on into the period of the civil wars, but not quite long enough for the regicide to shock her out of her partisanship with the parliamentary side.

Perhaps she was not the termagant and virago that she has been represented in the biographies of her second husband, Sir Edward Coke (of "Coke on Littleton" fame); and quite certainly she was not the accomplice, and at last the victim, of Satan, as grotesquely portrayed by Richard Barham in his "Ingoldsby Legends." Coke was probably the greatest lawyer in the whole course of English history, so history has given him a good press, but he was clearly a failure as a husband. The beautiful and rich twenty-year-old widow whom he married at 47 was doubtless a bit of a shrew, but he knew no better way to tame her than to take possession of most of her property, including her first husband's large estate, carry on an interminable series of law suits with her, and let her live on her own resources in her own house for the last twenty years of their happy married life. She refused to take Coke's name and kept her first husband's. When the great lawyer, who had been attorney general and lord chief justice, died intestate, she got back most of her property, but only by being almost as good a lawyer as her late eminent and unlamented husband.

Lady Elizabeth's biographer removes the stigmas that the

whimsical tory Barham and the prejudiced admirers of Coke had put upon her reputation, but leaves her a fiery and not very amiable character. The story of her life, here told on the basis of unpublished and hitherto unutilized source materials, throws a colorful sidelight on English politics and society in a turbulent period. But there is always a certain stability even in British turmoil. As she lay on her deathbed, Lady Elizabeth drew up an elaborate will disposing of her great fortune with calm confidence that even the civil war, which was then raging around her, would not prevent the orderly administration of her estate. And it didn't. Some of the annuities that she provided for the relief of the poor are still being distributed as provided in her will probated two hundred and ninety years ago.

W. E. G.

Books in Brief

THE ROOT AND THE FLOWER. *By L. H. Myers. Harcourt Brace & Company, $3.00.*

Against the rich background of sixteenth century India, Mr. Myers presents a group of figures whose personalities are so vivid and whose problems are so engrossing as to give one the illusion that one is reading about contemporary characters. It is a dramatic story of political intrigue and religious, social and emotional conflict, told in a beautifully finished style.

HAWAII, A PAGEANT OF THE SOIL. *By Jean Hobbs. Stanford University Press, $2.50.*

One of the accusations often made against missionaries is that the early comers to Hawaii were land-grabbers and that they passed on to their children, who were not missionaries, vast estates that became the basis of sugar and pineapple empires. There is nothing in it, concludes the author of this book after the grueling task of searching through all the records of land transfers in Hawaii involving missionaries or their children. The data are all transcribed here in an appendix. The whole process of the evolution of a system of private land ownership from a somewhat chaotic system of feudal tenure is an exceedingly interesting story which the author tells in sufficient detail to furnish a complete background for the study of the part missionaries had in it. It is true that "the acquisition of large quantities of land by gift would have been extremely easy had the missionaries been so minded." However: "A careful perusal of the tabulated form in the appendix of this volume will quickly dispel the popular belief that missionaries waxed rich upon large land areas acquired by gift." From this very thorough study of their land transactions and the briefer but equally careful treatment of their public services in education and otherwise, the record of the missionaries is entirely cleared of any stain that may have been put upon it by prejudiced parties.

BOZ: AN INTIMATE BIOGRAPHY OF CHARLES DICKENS. *By Joseph C. Boardman and James L. Harte. Stratford Company, $2.00.*

This year is a Dickens centennial. Dickens was born in 1812, but it was in 1836 that he burst into fame (and comparative affluence) with practically his first writings. The first number of the serially issued Pickwick Papers was published March 31, not many days after the first book edition of the collected "Sketches by Boz" which had been appearing in magazines at intervals for two years preceding. "Boz," with illustrations by Cruikshank, was popular from the start. "Pickwick" won favor slowly at first, then set the country afire. Peers and chimney sweeps quoted it, and dying men refused to expire until the next number of "Pickwick" arrived. At twenty-four young Mr. Dickens became what, living or dead, he has remained for a round century—the most popular of modern British writers. The book named above is a very simple biography designed chiefly to illustrate the virtues and merits of Dickens' character, and supplemented by still simpler sketches of his best characters. It is a useful introduction for the new generation that knows not Mr. Pickwick.

CORRESPONDENCE

Brethren, But Not United Brethren

EDITOR THE CHRISTIAN CENTURY:

SIR: In the January 29th issue of The Christian Century appears "United Brethren Take Vigorous Peace Action. More than 2,500 members of the Church of the United Brethren have signed a vigorous statement of unwillingness to serve their country in war." Then follows the text of the pledge.

It happens that the church in question is not the United Brethren church, but the Church of the Brethren. It is true that the similarity of the names gives rise to the confusion, but the two churches are not organically connected in any way.

The pledge in question was adopted at a meeting of the Twenty Thousand Dunkers for Peace on June 11, 1933, at Hershey, Pennsylvania, held in connection with the annual conference of the denomination then in progress. I served on the committee which drafted that pledge, and later took part in the rather vigorous discussion upon its form before the group of perhaps three hundred that adopted it.

The text of the pledge is correct except for the omission of the name of the individual after the *I,* and for the omission of the word *religious* after the word *conscientious.*

Stillwater, Okla. ELMER B. ROYER.

Cooperatives Must Be Voluntary

EDITOR THE CHRISTIAN CENTURY:

SIR: Accept my congratulations on your articles upon cooperation. I am delighted to learn of your growing realization, not only of the merits, but of the potentiality of this system of business. But you seem not to have distinguished with sufficient clearness between consumers' and producers' cooperatives. Although they believe they are extending their benefits, producers' cooperatives really are inspired by the same motives as other profit-seeking enterprises; that is, all but a few idealists in the system are for betterment of their conditions by means of higher prices paid by the public. Having operated in this line for many years to a considerable extent, and with very fair success, I feel I know this much of it from the inside.

But consumers' cooperatives propose to benefit every customer that enters their doors, regardless of politics, religion, race, color, or station in life. They try to get the best goods and service possible for *all* their customers, the entire public; and they can enter into practically any line of business activities, exchange of commodities or services. It is voluntary dealing, not coercive.

The one condition that I am sure has entirely escaped The Christian Century if, indeed, it has not wilfully closed its mind to recognition of it, is the difference between the voluntary activities and associations which are encouraged and praeticed by consumers' cooperatives and the forced dealing that is contemplated by *state* communism. Why will you attach yourself to such abominations as bolshevik government? But why would the church attach itself to Constantine? The lesson of the Savior on the coin of Caesar was entirely lost to them. I am sure it is as much lost to the editors of The Christian Century when they go in for such government.

The extension of political control and coercion into more and more business can only extend the acquisitiveness and ambitions

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of the administrators, and multiply the causes for controversy and war. Invasions of politicians into business affairs are primarily and essentially predatory, even more so than their invasions into religious affairs. Your efforts should be to get the state out of the myriad tariff, land title, subsidy, franchise, patent, and other monopoly privilege peddling business it has always practiced; and to limit the use of any necessary part of these instrumentalities to public service, and the private profit therefrom to moderate interest rates.

I am satisfied it is dimunition not extension of the powers of the state, which operates by violent and compulsory methods, that persons interested in religion should advocate. In the domain of free and voluntary activities they would have greater influence and effectiveness. It surely is inconsistency and bewilderment to recommend the mixture of Nazarene ideals with resort to force, swords and guns, and all the paraphernalia of state involved in *state* socialism or *state* communism.

Somerset, Pa. ERNEST O. KOOSER.

How to Handle Pressure Groups

EDITOR THE CHRISTIAN CENTURY:

SIR: Your warning that the veterans will go on demanding more, and your recommendation that citizens should "overthrow the veterans' oligarchy," show strange inability to recognize the principle of pressure groups. You know very well it has long been the complaint of civic reformers that private interests can swing the balance of power in elections, and that this ability offsets the numerousness of better citizens. This was true even before there were any veterans of the world war.

If there were no elections of one representative at a time, each separately controlled by the shifting of a few votes, but if instead we had all the people, good and bad, wise and foolish, white and black, dry and wet, red-baiters and on the other hand those who are truly loyal to American principles, able to group themselves by their votes and elect their respective shares of the legislature, congress, etc., then there would be no balance of power to swing. Each pressure group (veterans, bankers, ward heelers, Townsendites, Catholics, big business, Irish, and any other class of bad or good citizens) would simply put in its own share of representatives, while the patriotic elements of various parties would put in theirs, and the selfish interests would be outvoted. That is proportional representation.

I hope everyone who happens to see this will note the phrase and demand the benefit. Proportional representation!

The presence of numerous groups in congress would be no more harmful than the presence of various groups within a dominant party, or of even more numerous groups among the citizens at large. It is well known that Hitler regards this last condition as an evil. Why is it any more logical to deprive of representation two-fifths of the voters in a single district than to do the same for two-fifths of the voters in the country at large? The latter is the way they do it in Germany.

Washington, D. C. WILLIAM C. LEE.

Lights and Organs

EDITOR THE CHRISTIAN CENTURY:

SIR: We strongly commend your cooperation in Professor Eastman's effort to secure better church lighting. This is a most praiseworthy enterprise. However, there is no mystery about good church lighting. One reason why so many churches are terribly handicapped in this respect is that too many churches take the matter out of the hands of the architects to save the few pennies that it would cost for an architect to assemble the lighting program and supervise the selection and installation of the equipment. All too many church property committees believe that they can save money by dealing directly with the lighting engineers and salesmen who have something to sell. Everything that The Christian Century and Professor Eastman can do to get churches to place their lighting problems in the hands of intelligent architects who will cooperate with the lighting engineers will be helpful in a great need. Doubtless abominable church lighting has done as much as any other one thing to kill Sunday evening services.

We commend The Christian Century's recent editorial regarding the new electric "organ." However, Mr. Barnes' letter seems to protest too much against this new instrument. Just what is he so excited about? We recently heard the Hammond organ (electric) demonstrated in the chapel of one of our largest theological seminaries. The same music was played on the pipe organ and then on the electric organ. The demonstration lasted about two hours. As a result we were compelled to recognize the new organ as a remarkable instrument and worthy to be seriously considered by anyone who is investing money in an organ. Lawrence Tibbett, who must know something about music, had this organ play his accompaniment over the radio. This would indicate that Brother Tibbett is at least willing to have the organ connected with his name. The long list of installations too shows that during recent months many people are giving it serious consideration.

Mr. Barnes in his objections must recognize that the organ people have much to account for. They have been guilty of letting churches erect stockades of dummy pipes across the sacred chancels of thousands of churches. It would be interesting to calculate the cost to churches of these dummy pipes that are not only ugly, but useless. The organ companies have also been guilty of selling instruments to churches of sufficient power to blow the roof off the building, if the full power were brought into use. Then, too, the country has been flooded with cheap organs in the construction of which inferior, though hidden, materials have been used.

We certainly hope that not all of the great organ companies will be put out of business, and that great organs will still be constructed. Nevertheless, the electric organ should be given a chance. In so far as we are concerned, we would recommend that church music committees give it consideration.

New York, N. Y. E. M. CONOVER,
Interdenominational Bureau of Architecture.

Hawaii, a Menace to Peace

EDITOR THE CHRISTIAN CENTURY:

SIR: When will America awaken to the fact that the Hawaiian islands are swiftly becoming a militarized menace to the peace of the world? Millions upon millions of American dollars are being imbedded in the volcanic soil of these islands. We know from experience out here that dormant volcanoes erupt with unexpected violence. Some people think that the greatest menace to the peace of the Pacific at this time is the militarizing of Hawaii and the activity of American citizens around the atolls of the South seas.

General Hugh A. Drum, speaking on Armistice day, indicated the military attitude in Hawaii: "Now included in the framework of the defense of the islands is a unit whose specific duty it is to plan participation of the citizenry and non-military elements. From the beginning of any war we are involved in, every man, woman and child in Hawaii becomes interested to the extent of life itself in the defense of the islands—from the beginning to the end, every waking moment of every person will be devoted to the defense of this outlying part of America." Then, aroused by the peace plebiscite, he burst forth with the following: "This propaganda, cloaked with a false show of highmindedness and put forward by those whose position in educational and spiritual fields gives prestige, may impress *the young, whose natural inclination it is to respond to fine sentiment.*" (Italics mine.)

At the University of Hawaii a special plebiscite among the students with 338 voting brought forth just 17 who indicated their belief that armaments give security. It was at this university that Dean George of the college of arts and sciences canceled a speaking engagement of Muriel Lester last year because she was a pacifist.

Every time a congressman is sent out here on a junket, he goes back proclaiming the need for more millions for "America's spearpoint towards the orient." The secretary of war and the secretary of the navy have promised additional millions if and when they can get it.

Here in Hawaii where the friendship of the races has progressed

to a degree not known elsewhere, and where the spirit of the early missionaries is more alive than in most places, we have the opportunity to make one of the most important contributions to the establishment of a permanent world peace. It cannot be done if Hawaii becomes a military menace in the place of its recognized eminence in world friendship.

Honolulu, T. H. AMERICAN CITIZEN.

[Although it is against the usual policy of The Christian Century, the foregoing letter deals with so important a matter that it is published without the name of the writer, one of the leading civilians of the territory.—THE EDITORS.]

Could This Be Sarcasm?

EDITOR THE CHRISTIAN CENTURY:

SIR: A friend handed me a copy of your issue for January 15 containing your comment on Mr. McDonald's resignation as secretary for the care of German refugees. Congratulations on your studiousness regarding German laws! Hitler must surely be proud of the attention given him by your magazine, at such a tremendous cost of printing. However, it seems strange that a magazine published in Chicago should go to Europe to find a muckheap to rake over, when there are such mountains of muck so handy in our own front yards, especially in the yards of Chicago. Some 80,000 Jews legally disfranchised in Germany, and some 3,000,000 American citizens illegally disfranchised in the United States in spite of the much vaunted constitution. In Germany they do things strictly legally, in Chicago and the United States we simply disregard law according to our personal interest. You forget that sometimes even innocent persons suffer for the crimes of a few prominent crooks.

You fail to harp upon the wrong the Jewish bankers did in Germany during and after the war, by forcing Gentiles to starvation. More than that, reliable American reporters say (and you know it) that Jews who mind their own business are not molested as much in Germany as men who advocate a change of government in the United States even by legal means. If you were "Christian" you would try to right the wrongs of our own citizens instead of muckraking in Europe. What of southern lynchings? East St. Louis race riots? Alabama courts? Jesus did not rush to Jerusalem to right the wrongs of the Baptist; for a reason satisfactory to himself, he did not even visit him when John's disciples came to him asking for a message. I think that Jesus thought, John had needlessly rebuked Herod to no good whatever. Yet you rush to Europe to muckrake in other nations' affairs, of which you are ignorant in spite of your numerous references to German edicts and newspapers. But enough.

Yakima, Wash. JOHN G. GAISER.

Is Spelling Reform Impossible?

QUINTUS QUIZ, Care of the
EDITOR THE CHRISTIAN CENTURY:

SIR: I have a fault to find with your defeatist attitude as to the reform of English spelling. You talk as if it were something that could be done without, like getting a better national anthem than "The Star-Spangled Banner." Then, seeing the obviously great difficulties, you infer that nothing thorough will ever be done, and consequently that one has no imperative responsibility for doing anything about it by setting an example or otherwise.

Such talk is intolerable. The existing spelling of English robs the average school child of two years of his school life. This is the usual estimate; I have never seen it alleged to be less than one year, and I have seen it set at three years. It is not a matter chiefly of the time spent on the spelling lesson. The arbitrariness of our spelling (which makes English so largely an ideographic language like Chinese rather than a truly alphabetical language) makes learning to read difficult, causes more needless time to be spent on that than on spelling, and then leaves the pupil still finding reading needlessly hard work, work that has a needlessly low efficiency in bringing new ideas to his mind, with the result that he gets less than he ought from a given amount of time and effort spent on his textbook in any department. Then the trouble too often pursues him throughout life.

If the matter had been left to the college professors of English, or to the principal English poets, we should have had reform long ago. It has been held back by the cold-blooded brutality of those who prefer to suit their own convenience at the children's expense, by the ignorance of those who have had so little education beyond spelling that they imagine spelling-book work to be an intrinsically important part of education, and not least by the superciliousness of persons like yourself who treat it as not worth serious fighting. Our spelling is an outrage that cannot be even temporarily tolerated, and therefore reform will certainly come some day. How soon it comes depends on the number of persons who care more for rearing an intelligent new generation than for saving themselves trouble.

Ballard Vale, Mass. STEVEN T. BYINGTON.

The Question Box

Does it not seem that there is a large element of chance in the course which human life takes, and that events which are insignificant in themselves are turning points in great cultural and moral issues? What bearing does this fact have upon the theory that the course of affairs is directed by a divine mind? P. G. R., Evansville, Ind.

IT is an easy answer of one who takes the determinist point of view, that the small events on which great issues turn are themselves ordered by "the divinity that shapes our ends." But this is far from a satisfactory solution. It leaves too much unexplained. History is full of examples of profoundly important consequences resulting from the most seemingly trivial of incidents. Goldwin Smith says: "Had the bullet entered the brain of Cromwell or of William III in his first battle, or had Gustavus not fallen at Lützen, the course of history would have been changed. The course even of science would have been changed if there had not been a Newton or a Darwin." James Martineau writes: "Had the monastery at Erfurt deputed another than young Luther on its errand to paganized Rome, or had Leo X sent a less scandalous agent than Tetzel on his business to Germany, the seeds of the Reformation might have fallen by the wayside where they had no deepness of earth, and the western revolt of the human mind might have taken another date and another form."

Many other instances might be cited in which seemingly inconsequential incidents have turned the tide of history into an unforeseen channel. There was the spider's web spun across the entrance to the cave in which Mohammed had taken refuge, which deceived his pursuers into leaving him to found the religion and the Moslem empire; or the chance shot of an archer which pierced the eye of Harold, the last of the Saxon kings, gained the battle of Hastings for William the Norman, and secured the throne of England for him and his line; or the flight of pigeons to the southwest, which changed the course of Columbus from the coast of Virginia to the West Indies, and so determined the racial character of the new world settlements.

Most of us have likewise been conscious of small events in our own experiences that have shaped the course of our lives in most significant ways. Many would like to interpret these incidents as providential. Perhaps that is a valid interpretation. On the other hand, the particular incident may be only one of many ways in which the general course of an individual or an national career might be directed. A tide may break through its barriers at a number of points, but it is likely to choose the easiest and the most direct. If it is a career essential to the welfare of the community or the world, is it not likely to break through and succeed? Of course there is always the possibility of the "mute inglorious Milton" or the undiscovered Livingstone. But by and large one would expect the really significant characters to arrive. At least we have no method of proving the reverse. And it would seem that there is a power that directs human affairs to beneficent ends.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Ohio Church Council Solvent

Pastors' Convention Finds State Organization Out of Red for First Time Since Start

(Correspondence from Ohio)

COLUMBUS, Feb. 8.—The central spot on Ohio's church map this week has been the 17th annual state pastors' convention, held by the Ohio council of churches. Icy roads and zero temperatures interfered somewhat with attendance, and there were fewer spectacular headline-making debates and addresses than at some conventions of past years. Clergymen who participated, however, viewed the gathering as a good "working" convention, which laid foundations for another year of successful interchurch cooperation in the state. This prospect is heightened, too, by the improved financial status of the council of churches, as reported by Executive Secretary B. F. Lamb at the annual business meeting which was an item on the convention program. The organization is out of debt for the first time since it began its work "in the red" in 1920, at the collapse of the Interchurch world movement. It will operate this year on a budget of $22,710, an increase of $5,000 over the 1935 total.

* * *

Start Building Council Staff Again

In beginning to undo the drastic retrenchments of depression years, the council of churches has brought Rev. W. H. Thompson back to its staff as field secretary and has employed Mrs. Ruth Mougey Worrell as executive secretary of the woman's department. Mr. Thompson is a rural church specialist and in past years had a leading part in developing the large number of local church consolidations in the state. He comes back to the council staff with a new fund of practical experience gained as pastor of a group of rural Baptist churches in Adams county, in the Ohio river hill country. Mrs. Worrell has been active for years in women's church work and is nationally known as an organizer of pageants at conventions and conferences of various denominations. For more than five years she was on the staff of the Methodist board of foreign missions.

* * *

Pastors Oppose Drill at Athens University

A new dispute over college military training has developed in the state, centering this time at Ohio university, Athens, a state-supported institution entirely separate from Ohio state university at Columbus. Without any advance announcement, it became known that the university authorities had practically completed arrangements with the war department for installation of an R.O.T.C. course. While the course was to be optional, rather than compulsory as at Ohio state, local church leaders protested. They were unsuccessful, however, in blocking ratification of the plan by the university trustees, and unless official action to date is reversed military training will be available for Ohio university students who desire it. The state pastors' convention this week went on record in condemnation of the plan. It also renewed its opposition to compulsory drill at Ohio state university.

* * *

Reiterate Opposition to Parochial School Aid

The issue of state financial aid for parochial schools was kept alive in a legislative committee report and accompanying discussion at the pastors' convention. Proposals for such assistance, strongly supported by Catholic groups and bitterly fought by Protestant agencies, have been defeated in the last two sessions of the legislature. Bishop A. R. Clippinger of the United Brethren church, Dayton, chairman of the legislative committee of the council of churches, told the convention that the proposal is sure to come up again, with strong backing, in succeeding sessions of the legislature. The most recent proposal for parochial school aid carried also a provision for state grants to denominational and privately endowed colleges, but the Protestant colleges of the state, with practical unanimity, rejected the suggestion.

* * *

And So Forth

Baptist churches of Ohio, by action of the board of trustees of the Ohio Baptist convention, now are officially affiliated with the Ohio council of churches—the 17th denomination in the group.

Rev. W. H. Huber, of the First Presbyterian church, Akron, is the newly elected chairman for the 1937 session of the Ohio pastors' convention. Rev. Harold N. Geistweit, of Ninth Street Baptist church, Cincinnati, presided at this week's session.

New additions to the list of vice-chairmen of the convention are Rev. Louis O. Mink, Disciple, Newark; Rev. Charles L. Seasholes, Baptist, Dayton; Rev. James D. Wyker, community church, North Jackson.

VINTON E. MCVICKER.

Brotherhood Days to Be Observed Widely

The National Conference of Jews and Christians, of which Robert A. Ashworth is executive secretary, advises that Feb. 22 and 23, Brotherhood days, will be observed throughout the entire country this year. This special observance looks to the promotion of understanding and cooperation among Protestants, Catholics and Jews as American citizens. This year the emphasis is being placed on the contributions which Jefferson, Adams, Madison, with the Lords Baltimore, Roger Williams and other colonial and revolutionary leaders, have made to the American tradition of civil and religious liberty. Ellen F. Pendleton, president of Wellesley college, is national chairman of this special good will effort this year.

Scotland Affirms Loyalty to King

Attack by Radical Laborites in Glasgow Council Voted Down—Edward VIII Will Support Lawful Church

(Correspondence from Scotland)

WHITLEY BAY, Jan. 30.—Scottish life for the past fortnight has revolved about only one focus—the descent of the crown from a much loved father to a son from whom much is also expected. It is difficult for an American to realize (unless he has lived through such an experience as this) the depth of personal affection and loyalty that almost every Britisher feels toward the sovereign. It is far stronger than our attachment to the President, who is after all a political figure, subject to the vagaries of political fortune. The Britisher feels toward the prime minister as we do toward the President. But the king is a person apart, above all political conflict, who symbolizes the unity of the empire, the peaceful continuity of the state, the maintenance of the Christian religion. People are taught as little children to love him, and every time they sing their national anthem, they are praying for him.

* * *

New King Promises Protection For Church in Scotland

One of the first acts of King Edward VIII was to take his oath as a constitutional monarch to maintain and preserve the settlement of the true Protestant religion as established by the laws of Scotland. The document embodying the oath was sent to Edinburgh, where the judges of the court of session met in their full regalia in the presence of a large representation of the bar, to hear it read, and to record officially in their register, that their sovereign will maintain the government, worship, discipline, rights and privileges of the Church of Scotland. Every town of any consequence at all assembled its citizens on some day last week to have a proclamation read (just as in the days before newspapers and wireless) to the effect that King George had died and that Edward Albert Christian George Andrew Patrick David was now king in his stead.

* * *

Glasgow Radicals Oppose Address to New King

There are Scotsmen who would like to have a parliament of their own once again in Edinburgh, just as Northern Ireland has its separate parliament at Belfast, but practically nobody except the communists (who are a very small group) and some of the Independent Labor party wish to abolish the monarchy. The only tiny trickle of discontent of which I have read anywhere in the whole country occurred in the Glasgow town council meeting when a proposal that a message of loyalty be addressed to the new king was opposed by the I.L.P. group. Their spokesman, Mr. Joseph Taylor, declared that there appeared to be a

fundamental difference of opinion between the Independent Labor party and the labor party. The socialist movement was based on the assumption that it was out to destroy capitalism. Royalty was the basis of capitalism, yet it seemed that the labor party were the flunkeys and lackeys of royalty, very little different from the moderates and conservatives.

* * *

Labor Party Calls Monarchy Blessing

When the council had got over its pained surprise, Treasurer Dollan, the leader of the labor party, replied for the majority. He said that if the I.L.P. were sincere in this protest, they should have stated in their election addresses: "We are in favor of the immediate abolition of the monarchy and the establishment of a republic without delay." Not a single I.L.P. candidate, parliamentary or municipal, had put these words in his election address for the last 10 years. "On the day that James Maxton, George Buchanan, Campbell Stephen, and John McGovern refuse to take the oath of allegiance in the house of commons then I will think there is something genuine in this protest."

"There are many of us," he went on, "who are theoretically republicans, but we find that in practice constitutional monarchy has worked better in this country for the development of democracy than republicanism has in other countries. We have made more democratic progress in this country in the past 25 years than any other country in the world. The monarchy in this country is successful because it does not interfere with the government, and as a working class we have more freedom to make and unmake laws than the people of America. The people of Glasgow believe in constitutional government, and as long as this type of government allows freedom to make and unmake laws, we will support it." The vote was then taken, and by a majority of 57 to 13 the I.L.P. amendment was defeated and the loyal address to the throne was adopted.

MARCUS A. SPENCER.

Death of J. H. Fillmore, Hymn Writer

James H. Fillmore, sr., hymn writer and music publisher, died Feb. 7 at 87 years of age. Mr. Fillmore founded the Fillmore music house in Cincinnati 57 years ago and remained active until recently, when ill health compelled him to retire. Among his hymns are "I Know That My Redeemer Liveth" and "Purer in Heart, O God."

Dr. Luccock is Ministers Week Speaker in Southland

Nearly 200 visitors heard Halford E. Luccock of Yale at the annual Ministers' week held recently at Emory university, in Georgia. Dr. Luccock delivered a number of addresses for religious emphasis week, also the Jarrell lectures on practical Christianity. His general subject was "Christianity and the Individual in a Social World."

Dr. Guy, Former Disciples Missionary, Dies

Harvey H. Guy, aged 66, Disciples missionary in Japan from 1893 to 1907, died in Alameda, Cal., Jan. 30. Dr. Guy was one of the founders of the Drake Bible college in Japan.

Dr. Stocking's Death Saddens

Passing of Congregational Moderator Unexpected—Baptist Youth Resolve—Pastors See Liberty Endangered

(Correspondence from New England)

BOSTON, Feb. 1.—Congregational churches of the city, state and the nation were shocked by the sudden death on Jan. 27 of Dr. Jay T. Stocking, pastor of the First church of Newton, and moderator of the national council of Christian and Congregational churches. He began his pastorate only last May, returning to the city where he had previously served the Newtonville church. His pastorates in Connecticut, Vermont, Washington, D. C., New Jersey and Missouri as well as Massachusetts, had well fitted him for denominational leadership. His keen mind and gracious spirit gave charm and power to his official position. He had also the rare ability of preaching with fascinating skill to children. At the Vermont convocation last October he was requested in a special session to give some of these discourses, and the audience of adults listened spellbound to his imaginative, whimsical, yet spiritually searching talks.

* * *

To Secure Enlightened Citizenship

The combination audience of the Twentieth Century club and labor leaders brought to Boston, Jan. 25, Hon. John W. Studebaker, federal commissioner of education. As superintendent for 14 years of the schools of Des Moines, Iowa, he developed "the most comprehensive and carefully planned program of public forums ever inaugurated under public auspices." A grant from a foundation for five years enabled him to make a demonstration, whose success now assures continuance as part of the city's school system. As federal commissioner he seeks to extend this method of adult education. Adults, Dr. Studebaker said, number 76,000,000, "three times as many as the school-age population, and living for three times the school period. College graduates number only 2,100,000, and if they cease to learn, their education amounts to little." He has secured an appropriation of $350,000 to carry on ten demonstration centers. That chosen for New England is Manchester, N. H., where the plan will be carried through this summer. That veteran in the forum movement, George W. Coleman, said to the speaker at the close: "Now, like Simeon, I can say: 'Lord, let thy servant depart,' for I see the fulfilment of my hopes!"

* * *

A Thousand Young People "Highly Resolve"

On Jan. 12, young people from the Baptist churches of New England met in Ford hall for conference under the lead of Dr. James H. Franklin, president of the Northern convention. The night before, Massachusetts council delegates to the number of 40 met to prepare the resolutions to be submitted. A large blackboard was filled with proposed subjects for discussion. Then commissions of four each worked to formulate propositions. The text of the stirring addresses may be summarized as was that of Dr. Luther W. Smith of Syracuse: "Only that which is worth dying for is worth living for!" The resolutions filled four pages of legal-sized paper and covered "personal factors; the church; social issues, such as poverty and unemployment, liquor, world peace, politics, race relations, Christian ideals in business; evangelism and missions; the home; recreation; education."

* * *

Unitarians and Episcopalians See Liberty Endangered

The department of social relations of the American Unitarian association issued a call for the observance of Jan. 26 in defense of "our most precious heritage, which is in danger not only abroad but in our own beloved country." It cited the teachers' oaths required in 22 states and the military disaffection bill now before congress. All this is "contrary to the constitution in the first amendment. It is in violation of our Unitarian tradition, which has always been 'young for liberty.' The first duty of the patriot is to stand with the founders for the constitutional guarantees of 'freedom of speech, of the press, and of assemblage.'"

Similarly, on Jan. 16, Canon B. I. Bell, in Providence, warned against the revival of "the long-abandoned dogma that the state is an end in itself, a sort of god. The early martyrs died because they would not burn incense before the statue of the emperor as divine. Ever since, the church has been the uncompromising enemy of the totalitarian state. No Christian can afford to neglect the fact. Secularist democracy is a walking corpse. It is our fault in neglecting Christ's democracy."

* * *

Progress in Interdenominational Organization

"After three hundred years, cooperation instead of competition!" Such was the exultant motto of the annual meeting of the Connecticut council of churches and religious education, on Jan. 18. A ninth "constituent denomination" has been added, the Seventh Day Baptist. Sixteen local "auxiliary councils" are included. The budget is $16,000. The "Farm and Home Week" program at Storrs Agricultural college is "a joint enterprise of Catholic, Jewish and Protestant faiths."

The Massachusetts council held the first directors meeting on Jan. 27. The seed sown in past years is bringing state-wide interest in the reorganized federation. Denominations are willingly accepting their "quotas" in the larger bodies, $3,000 to $5,000. The state organization of church women is now a recognized and important constituent, its president, Mrs. S. L. Elberfelt, heading the women's committee of 1,000 to promote "the preaching mission." Perhaps the most important department is the Home Missions council, composed of the denominational officials and charged with adjustments and promotion of local councils.

The New England Town and Country church commission met in Boston Jan. 24. Rev. Hilda L. Ives, of Sebago Lake larger parish, was elected president to succeed the late Kenyon L. Butterfield.

E. TALLMADGE ROOT.

Berlin Pastor Still Defiant

Niemöller Circulates Forbidden Pamphlet—Cardinal Protests—War Preparations Rushed

(Correspondence from Germany)

FRANKFURT, Jan. 21.—At the time of writing, the conflict between the national socialist state and the confessional synod is passing through one of its lull periods. Negotiations for some kind of formal understanding are being carried on, mainly through the indirect channel of those pastors and prominent evangelical laymen who are willing to compromise much in order that peace may be patched up and who for this reason appear to be willing to take Herr Hans Kerrl, minister for ecclesiastical affairs, at his own word, despite the fact that past experience has shown that the last word is always spoken by the party radicals. But that the opposition is still as strong as ever against the application of totalitarian ideas to the church is to be seen in the recent pamphlet issued under the name of Pastor Martin Niemöller, of the Berlin-Dahlem parish church. Though the secret police sought immediately to confiscate the pamphlet, and the houses of officials and pastors supporting the confessional movement were thoroughly searched for this purpose this weekend, nevertheless it has been possible to secure a copy of the same.

* * *

Charges Church Has Become Political Instrument

In "The State Church Is Here," as the pamphlet is called, Pastor Niemöller is outspoken in his attacks upon the church administration set up by Minister Kerrl. German Protestants, he writes, have to realize the fact that here in the third reich the church has already become an instrument of the political authorities rather than an instrument for preaching the gospel according to the faith of their fathers without respect of persons. He reproaches those pastors and others who by cooperating with the official administration set up by Minister Kerrl have opened the door to political influences in the church, and points to the attacks made upon the church and its message in the courses given by the Hitler Youth organization and in the schools. He also notes the exodus from the church of large numbers of S.S. men (Nazi black-uniformed guards, controlled by Herr Himmler, head of the secret police) and affirms that a politically controlled church cannot be true to the gospel and the confession.

* * *

Cardinal Protests Against Nazi School Policy

Pastor Niemöller's references to the teachings given to schools and the strenuous efforts made to bring children under no other influence but nazi, found an echo this weekend also in the pastoral letter of Cardinal Faulhaber, archbishop of Munich, in which he protests against the efforts to persuade Bavarian Roman Catholic parents to transfer their children from denominational to secular schools on the basis of false statements to the effect that the former would soon be abolished and that public officials who did not remove their children very soon would be dismissed from their posts. The letter emphasized that the maintenance of denominational schools was solemnly guaranteed in the concordat signed in 1933, and that any violation of this instrument damaged Germany's reputation for maintaining international treaties. It also protested that Catholic schoolmasters had had to organize meetings of parents for the purpose of advocating the advantages of secular schools, an action which was both immoral and conflicted with the law which forbade teachers from exercising any influence over parents.

* * *

Sport Lauded as Military Preparation

A small book dealing with sport in the third reich, which has just come into my hands, would be an excellent present for those people, both here in Germany and abroad, who still believe that the nazis think of sport simply as pleasurable exercise, with the sole aim of playing for the sake of playing. It is a publication which "should be in the hands of every German youth" and most of its pages are devoted to proving what sport can do for the fatherland, how little the Jews have contributed to sport and what a "menace" they have been to the national life. This philosophy of sport is quite in keeping with naziism which conceives of everything from the viewpoint of developing a "wehrhaftige" nation (one capable of bearing arms and enduring the hardships of war) and encourages the begetting of children only to have a large population which will be ready when "the day" comes.

In keeping with the same idea was a recent lecture by a prominent medical man who desired that the future generation should harden its feet by going barefooted as much as possible, so that future military recruits would be able to stand hard route-marches, if called upon to do so.

* * *

Military Preparations Being Pushed

Every speech by prominent nazi leaders in these days has as its chief theme the need for Germany's realizing the importance of the great military preparations which are now being made. The crowning example so far was the two hours harangue of Dr. Joseph Göbbels, minister of propaganda and public enlightenment, in which he sought to enlighten the public here to the fact that cannon are more important than butter, since you could not shoot with butter but only with cannon. Perhaps rather unwittingly, since many published versions of the speech had the passage censored, he also revealed unhesitatingly nazi foreign policy. This consists of doing the correct thing at the correct time, by which he meant at a time when there was little likelihood of the rest of Europe interfering, as for example when Germany declared for military conscription on March 16, 1935, and other states could do nothing but make paper protests. On this basis, the third reich will not seek to militarize the Rhineland zone just yet, because it would be a breach of the Locarno pact, and for the moment that agreement is of use to this country, so the military authorities insist—and they ought to know! Germany's next step

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in foreign policy is to get colonies. Dr. Göbbels and others have made this clear during the past few weeks. Those observers who have sought to demonstrate that such speeches are mere bluff, forget that the nazis have said unambiguously that they intend to carry through their program, as far as conditions permit. And whatever their opponents may say against them, the nazis cannot be accused of inconsistency in their politico-military aims.

* * *

Food Scarce, But Party Leaders Live High

The emphasis upon the glories of military preparedness and the blessings of being German, and living in an "isle of peace, secure because it is a fortified peace," is also made in order to distract public attention from the economic hardships which the sacrifices for rearmament have meant for the general population. Yet in the midst of all this poverty, when people are finding it difficult to get sufficient butter and eggs and other essential foodstuffs, our newspapers report from Berlin an opera ball, in honor of a cabinet minister's birthday, which cost enough to pay for a supply of these commodities for thousands of his "Parteigenossen" for many weeks. This is an "example" of the nazi principle of "Gemeinnutz vor Eigennutz" (general before individual good) which is so glibly proclaimed at every party meeting, and is reproduced in scores of other incidents every month. But what can a people say against it, when their press, radio and all other organs of expression are government-controlled?

A. S. Eker.

Chicago Methodist Youth Face Current Problems

The Methodist youth of 80 Methodist churches of the north and northwest sides of Chicago, comprising the Epworth leagues of Chicago's northern district, held the first session of their annual midwinter institute Feb. 4. The institute will remain in session for seven weeks, meeting every Tuesday night until March 17. The young people are offered an opportunity to seek cooperatively solutions of their personal and social problems. Rev. C. Wesley Israel, of West Ridge Community church, is the dean. The faculty roll includes names of local pastors recognized as leaders of youth.

League of Nations Association Announces Student Contest

The League of Nations association announces its tenth annual high school contest, which is set for March 27. The student submitting the best paper in an examination on the League of Nations, which will be held in high schools over the country on that date, will be given a trip to Europe next summer. Other national, state and local prizes will also be offered. Full information may be obtained by addressing Mrs. Harrison Thomas, League of Nations Association, 8 W. 40th St., New York.

Colored Women Form National Council

Mrs. Mary Bethune, president of Bethune-Cookman college, announces the organization of the National Council of colored women, which will unite organizations and individuals in an effort to disseminate information concerning the activities of organized Negro womanhood.

Kagawa Stirs Capital Crowds

Leaders of Government in Audience When Japanese Evangelist Speaks—Rural Problems Studied

(Correspondence from Washington)

Washington, D. C., Jan. 30.—Kagawa of Japan has been here and gone. The mighty little man from the far east spent two of the busiest days of his life in our midst, but appeared to stand up well under the strain. A hotel luncheon in his honor was attended by more than 900 people. Ambassador Saito and Secretary Roper were at the speakers' table, while directly in front of him sat Rexford Tugwell. "Japan does not want war with the United States," said Kagawa. "Why should we? You are our very best customer. Ninety-nine per cent of the intellectuals of my country are outspoken for peace." Two huge audiences on Sunday greeted him, one hearing a sermon on "The Cross," and the other an audience of young people listening with eager interest as he told the story of his life. A conference with state department officials, arranged at the latter's request, yielded results not revealed. Kagawa is not the world's greatest orator; in fact, he is not even easily understood. When his voice breaks into falsetto tones, as it frequently does under passionate stress, it brings a smile to the faces of some. But when one knows the background of the man and the sincerity of his belief that Christianity is meant to be applied to all the serious and tragic situations of this modern life, one cannot fail to be tremendously impressed. Kagawa is unique and the impression he left on the city will not quickly be forgotten.

* * *

Study Problems of Rural Churches

The Home Missions council, the Council of women for home missions and the National conference on the rural church met simultaneously here in a four-day session to consider the rural church and the problems created by the new day. Church secretaries, rural pastors and home mission board executives were well represented. It was in every sense of the word a conference, punctuated now and then by an address on a selected topic relating to the problems of the rural church. Government experts were easily obtainable and contributed generously out of their experience for the guidance of rural workers who are seeking to keep abreast of the swift changes that are going on.

* * *

Government Faces Bonus Drain

The bonus bill becomes law and all that remains now is to print about thirty-six million bonds. Yes, and one other small item yet remains, the raising of two and a half billion dollars to pay off these bonds. Let no one suggest to a politically minded congressman that new taxes must be levied to satisfy the obligation. Not this year certainly, with the ides of November casting sinister shadows across the path. With the passage of the bill a temporary truce is declared and the veterans' big stick so successfully wielded is laid aside for the time being. Now appears the joke of the season, in the solemn assurance given the President by the heads of the three service organizations that they would do all in their power to persuade their men *not* to cash these bonds. Of course one of the main arguments for the payment of the bonus was that the flood of money thus released would be a tremendous spur to business. They are now seized with a sudden spasm of concern for poor old Uncle Sam who must go down in his sock for all these billions. All of which makes one want to give utterance to that most eloquent slang expression which skeptical schoolboys utter so effectively.

* * *

Cathedral Holds Memorial Service for King

At the hour when King George's funeral was being held in London the Washington cathedral sponsored a memorial service to the late monarch. Diplomatic and administration notables filled the great choir of the incompleted structure. Practically every foreign embassy was represented.

* * *

Drunken Congressman Lands in Cell

Decent people of the state of Washington must have been suffused with blushes when they read of the Washington escapades of one of their playboy congressmen on New Year's eve. The matter has made plenteous newspaper copy hereabouts. All he did was to get roaring drunk and make a nuisance of himself generally, only to wind up in a police cell where his malodorous outbursts were somewhat curbed. The gentleman appears to make light of his disgraceful conduct, but people generally are heartily ashamed. Police are determined to break up the reckless driving on city streets which last year took a toll of 124 lives. A first offense conviction for exceeding speed limits draws not only a stiff fine but a revocation of one's driving permit for 15 days or more depending on the rapidity with which the offender was putting the miles behind him. Second offense penalties are more severe, while for a third offense a permit is permanently revoked. People really seem to be getting safety conscious.

* * *

Trouble in the Ranks Of the Patriots

During the week following the conference on "Cause and Cure of War," which is held in Washington annually in January, the "Women's Patriotic Conference on National Defense" stages a meeting, presumably to correct any unpatriotic impressions that may have been scattered about by their pacifistic sisters the week before. The session just concluded had its usual array of big-navy, adequate-defense speakers and all was going well until something not on the program occurred. Three of the announced navy speakers suddenly sent word that they would not be on hand at the appointed time and the U. S. Marine band, resplendent in their red coats, got up and walked out after tuning up their instruments. Nobody is willing to say who is responsible for the sudden walkout, but everybody seems to know the reason for it—Bainbridge Colby's flaying of the new deal at the opening session.

W. S. Abernethy.

Austrian Workers Grow Embittered

Loss of Rights Under Clerical Fascist State Brings Reaction Against All Religion

(Correspondence from Central Europe)

VIENNA, Jan. 21.—Two years ago next month (February) Austria's clerical-fascist government, headed by the little chancellor, Dr. Englebert Dollfuss, provoked the socialists into an uprising, turned cannon and machine guns against them, took from them the city government of Vienna, which the Marxists had long controlled, outlawed their party and confiscated its property. This was the culmination of a long struggle on the part of the Austrian Catholics, peasant leaders, aristocracy and army officers to exterminate Marxism in Austria. It meant the victory of one political party or group of parties over another. The people who ardently believed in God and the church, who owned land, banks and factories, who wore medals, had titles, and nursed pleasant memories of having been on top, wished again to gain the upper hand over the simple, poor, noisy, unbathed masses, who through the socialist party were exercising much authority in Austria and controlled the capital. It was quite a simple case of one group or class wishing to create a situation whereby they could "lord it" over another class.

* * *

Fascism as Alternative To Socialism

The move succeeded two years ago. The victors secured domination through the effective use of force, and in order to perpetuate their mastery, imposed a new constitution upon Austria, which they presented as the framework for a new corporative state. This new social order, in my opinion, was only a blurb for the new Austrian book, written with bayonets. One class set out to exercise domination over another and called the system which it devised, a corporative Christian state. The creation was heralded as a step forward in human progress, as a means for insuring honesty, harmony and prosperity.

All three of these conceptions were repeatedly emphasized. The new system was to do away with strife, corruption and economic injustice. It was advertised as an ideal system, a Christian system, a God-pleasing system. It was officially presented as from God. That was two years ago. One now has a right to ask: What has it brought to Austria? The answer may be given in the form of a comparison. The democratic "red" system was declared bad, and the corporative system is called good. It was introduced because it is good. Reds were imprisoned, persecuted and shot, in order that the good Christian corporative system might be introduced. How do the bad "red" regime and the good fascist regime compare?

* * *

Characteristics of the Socialist Regime

Under the socialists, the people participated in the conduct of their affairs. They felt that they "belonged." They were fairly free. Party patronage and party terrorism were limited. The press was extraordinarily free. The right to hold meetings was practically unrestricted. The masses were given for very small rent the best dwellings the underprivileged of the world have ever lived in. Laborers were organized in fairly effective unions, and were able to defend their rights with considerable efficiency. Austria had one of the best social, sickness, old-age, insurance systems in the world. The workers had libraries, sport organizations, touring clubs and other institutions which aided their spiritual development, and gave joy to drab lives. Without doubt the "reds" were overbearing and aggressive; they did use demagoguery; their system of taxation may have been too drastic; some of their leaders were too highly paid, and they were rabid partisans. Without doubt, they were against religion, too. They had grave defects, but they did make life better for Austria's working masses.

* * *

What Is the Fascist State Like?

Now, what has the new Christian state brought? I would not intimate that its leaders are bad people. The present minister of social welfare is an earnest and conscientious man, who undoubtedly has the welfare of the masses at heart. Beyond question, the secretary of state for labor is devoted to the workers' cause. The chancellor, himself, is a very devout Christian. And these three men are of humble origin, as was Dr. Dollfuss, who imposed the present system. Still facts are facts. Here they are.

Under the corporative state there is not

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a vestige of freedom. The press is rigidly controlled. The free expression of ideas and all criticism against the government is forbidden. The holding of meetings unfavorable to the regime is unthinkable. All political parties have been annihilated. Every Austrian employed by the state or any municipality, in any capacity, or trying to make a living in any way whatsoever, must join the government coercive party, the Fatherland Front. The vice-chancellor, Prince Stahremberg, has said that no one not belonging to the Fatherland Front can find a place in Austria's economic life. No declaration could be more drastic than this: "Everyone opposed to the regime will be subjected to starvation." That is the apotheosis of partisanship. That is making a god of the principle, "to the victor belongs the spoils." Such ruthless partisanship is unprecedented in the millennial history of Austria.

There are no elections in Austria. All people here are disfranchised. Every responsible official is directly or indirectly appointed. The people are considered incapable and unworthy of direct participation in the management of their affairs. Taxes for the poor have been appreciably raised. Rents have gone up. Wages have reached a lower point. The sale of the essentials of life, such as shoes, milk, gas, fuel, tobacco, sugar, carfares, has reached a low point. Unemployment has been diminished less than in most other countries, if at all. Many workers have been taken off the dole. Social insurance aid has been reduced. Not one new dwelling for workers has been built. The workers have lost all control over cultural, sport and touring organizations. To be sure, the *state* labor unions provide for such institutions, but they are controlled by the dictatorial regime. The workers are under no circumstances permitted a free expression of their opinions. It was exactly to prevent that, that this system was imposed.

* * *

The Reaction to Religion

There are still state labor unions, social insurance, collective contracts and labor laws. The regime has certainly not been brutal to the mass of laborers. The workers still live in the houses the socialists built for them. Comparatively few workers are in jail. But they are disfranchised, outlawed, quarantined. Spiritually and politically they are treated as children or second-rate citizens. They are depressed and embittered. No word seems to them so outrageous as Christian. It means humiliation, disfranchisement, hunger, hypocrisy and hopelessness. They have had two years of God's state, and though they wear God's little badges in their buttonholes so as not to lose their jobs, they detest him with all their hearts. That is, they detest the fascist, clerical, corporative God.

R. H. MARKHAM.

Name Commission for Relief of Suffering Mexicans

A new organization authorized by the Catholic hierarchy of the United States—"The Catholic bishops' commission, inc."—has been established. Archbishop Curley of Baltimore, Archbishop Drossaerts of San Antonio and Bishop Kelley of Oklahoma City and Tulsa are officers of the commission.

Vice Rackets Net Over $12,000,000

Raids Expose Racketeers and "Middlemen"—Rabbi Wise Attacks Liberty League—More Strikes

(Correspondence from New York)

NEW YORK, Feb. 10.—This city is staging a vice raid of staggering proportions, and of still more staggering revelations. A brilliant and vigorous young special prosecutor, Thomas E. Dewey, has already smashed four syndicates which together have totaled $12,000,000 per year in vice rackets. There are, of course, "district managers," "managers," pimps, maids and matrons, all of whom make their living off the gross income.

The liberal New York Telegram has carried a cartoon by Rollin Kirby showing the hand of the prosecutor reaching out for the exploiter of these unfortunate girls, but there is little evidence that the liberal press has attempted to interpret the deeper meaning of this unspeakable scandal. As usual it has remainded for the radical press to do that. There are in this city, it has been estimated by the administrators of the national youth administration, about 390,000 young men and women who are unable to find a regular job. Another group of young people, just above this in the economic scale, has to exist on a less than decent living income. Vice raiders once blamed the prostitute. The liberal and conservative press now blame the exploiters. It would be refreshing to see one or more put the blame where it ultimately belongs, namely, on the mass economic destitution under which women are compelled to eke out an existence.

* * *

Rabbi Wise Attacks Liberty League

"Thousands of Americans who call themselves 'Liberty leaguers' would end democracy here tomorrow if they had the power to do so," said Rabbi Stephen S. Wise in his sermon yesterday at the Free Synagogue in Carnegie hall. "What unbelievable fatuity . . . that we hoped for an era of decent abundance and peace after the war years. . . . Europe is rearming as it was never armed before. . . . In one respect, however, we have gained immensely. Today we see facts. We now know that war, political autocracy, miseries of human inequalities and injustice are not to be overcome and dissipated by slogans. We must face the facts, war against them, fight them until they are overcome."

* * *

New York Federation Follows Up Kagawa

Now that Kagawa has come and gone many committees are planning to build their next conference programs around some phase of the cooperative movement. Says Dr. Robert W. Searle of the Greater New York federation of churches: "Because he (Kagawa) believes so thoroughly in the cooperative movement we surely ought to study it."

In unofficial groups, and among individuals discussing the work of the great

Japanese labor leader, however, there are undertones of skepticism with reference to the extravagant claims which have been made, in recent weeks, for the cooperatives. They feel that such claims are more likely to hinder than to help the movement which, in the final test, must win its way not only against capitalistic competition but against possible fascist suppression as in the case of Italy and Germany today, and as it is reported to be threatened in Kagawa's own Japan at the present moment. The New York federation and the Russell Sage foundation have already collected a lengthy bibliography for a further study of the cooperative movement in America.

* * *

Religious Groups Protest Anti-Liberty Bills

Five particularly odious bills designed to qualify civil liberties in New York city and state are being strenuously opposed by religious and educational leaders, labor groups, the liberal press and other organizations. They are as follows: (1) the Ives' teachers loyalty oath bill, already enacted; (2) the Schwartzwald "anti-nazi bill," sometimes called the "incitement to religious or racial hostility bill." (This measure, if enacted, will make it possible for police to invade any religious meeting in order to ascertain whether or not it is involved in inciting religious or racial hostility!); (3) the Nunen proposal, making it mandatory for forums and other meetings to display the American flag according to definite specifications; (4) a measure introduced by a Mr. McNaboe requiring that the American flag be displayed at all times in all schoolrooms; (5) another McNaboe bill calling for the investigation of communistic influences and teachings in our schools.

* * *

Dressmakers Strike Still a Threat

Strike news in New York city is now common, everyday reading. Last week the building service unions under the spectacular leadership of their president, James J. Bambrick, won their demands for higher wages and for the right of collective bargaining. This week the 105,000 garment workers are still threatening to walk out. Mayor LaGuardia has spent many sleepless nights seeking a peaceful solution. The issues are too complicated for a brief statement but they involve the security of jobs, adequate wages and better working conditions.

The operators have resorted to the old threat that they would move to another location rather than submit to the demands of the unions, but the latter regard all such talk as simply a threat and nothing more. Before this paragraph appears in print the result of weeks of negotiations will be known, but the strikers, in this instance, are conscious of their great strength and their unity, and they will either walk out or secure what they call "a reasonable compliance with their basic demands."

EDWIN T. BUEHRER.

Council of Methodist Youth Heads Meet

The executive committee of the National Council of Methodist youth met Feb. 1, 2 in Chicago. Plans for youth day at the coming general conference were outlined. Among numerous matters considered was the question of the student strike against war. After sponsoring the successful anti-war strike in April, 1935, the National Council last fall took up the matter of its policy for the ensuing year and entered two conditions upon which the new policy would depend: "That some other term than 'strike' be used to describe it, and that the council's sponsorship be approved by the Methodist board of education." In view of the fact that these two conditions have not been met, the executive committee of the council found itself unable officially to sponsor the proposed student strike. It is recognized, however, that local groups of Methodist youth will consider the strike against war on its merits and act accordingly.

Organize Young Catholic Workmen

Interest in the formation of an international organization of Young Catholic Workmen, inaugurated in Belgium, has spread to many other countries of Europe and America. Today the organization has enrolled 75,000 young men in Belgium, 52,000 in France, and has units in a dozen other countries.

Episcopal Forward Movement Will Use Sound Movies

Rev. Henry W. Hobson, bishop of Southern Ohio and chairman of the national forward movement of the Episcopal church, announces that plans are being made to use sound movies in this progressive effort. Films will be made of prominent speakers, that small parishes may receive the message broadcast, and pictures will be made of

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Turks Watch New Patriarch

Government Informs Church Which Candidates Are Held Acceptable —New Peace Pact

(Correspondence from the Near East)

ISTANBUL, Jan. 18.—As foreshadowed in my last correspondence the election of a new Greek Orthodox patriarch following the death of Photius II is causing great difficulty. The question is exclusively political. Turkish opinion has been that the see of Greek Orthodoxy, whose sentiments are more nationally Greek than ecumenical, ought not to be in a country the Greek Orthodox population of which does not exceed 80,000, especially if that country is resolutely laical, and does not, for instance, officially recognize the vatican. Moreover, the Turks feel that the existence of the patriarchate at Istanbul will always prevent the Greeks of Turkish nationality from assimilating with the Turks.

Although no regulations exist regarding the official relations between the Turkish state and the Orthodox see, and the holy synod may therefore appear as being at liberty to elect the prelate it thinks most fit, yet for all practical purposes the Turkish authorities consider that the man to be elected should not be one whom they would regard as undesirable. Without directly interfering the Turkish authorities, it is understood, suggested that of the 13 metropolitans composing the holy synod two, whose names they mentioned, should not be put up as candidates. Now it appears that one of the two had already obtained a virtual majority.

* * *

New Asiatic Non-Aggression Pact a Political Landmark

Sensational events in Africa, in Europe and in the far east leave little interest in the consideration of peaceful political happenings in the near and middle east. They deserve, however, to arrest attention. A pact of friendship and non-aggression was some time ago agreed upon at Geneva between the authorized representatives of Turkey, Irak, Iran and Afghanistan. Following this, the Afghan foreign minister, Serdar Feyz Mohammed, came to Turkey this month, with the object, according to the official communiqué, of confirming the adhesion of Afghanistan and strengthening the bonds of Turko-Afghan friendship. At Ankara, the Afghan minister was received in audience by Kamal Atatürk and had interviews with Ismet Inönü, the Turkish prime minister, and Dr. Tefvik Rüshtü Aras, the Turkish foreign minister. He paid a visit to the chief of the general staff, Field Marshal Fevzi Tshakmak, and also to the soviet ambassador, who gave a small reception in his honor.

The Persian ambassador, too, participated in the conversations, and as a token of the cordial atmosphere in which they took place, the Afghan minister expressed by telegram his feelings of gratitude to the Iran foreign minister at Teheran. It must be remembered that a formerly existing Persian-Afghan difference was recently settled through Turkish arbitrage.

The visit paid by the Afghan minister to the soviet ambassador destroys the theory that the new pact has an anti-Russian bearing. But neither does it demonstrate, as others hasten to maintain, that Russia is its direct inspirer. There is certainly more ground for the belief that the spirit of the Monroe doctrine is gradually pervading Asia, together with a desire to give its "Asia for Asians" motto a palpable expression.

* * *

Stricter Discipline For Students

Despite all efforts there is one question that is constantly troubling the Turkish authorities. This is the question of education. Experts have been brought to Turkey, and Istanbul university now has a number of professors of high quality. New schools are erected everywhere, the newest methods are applied. But, ever and again, complaints are voiced regarding the lack of discipline among the undergraduates, and also their general attitude toward life. Thus, recently attention was focused on the fact that too many university undergraduates and public school boys are to be found in coffee houses, sometimes gambling. Drastic measures, consequently, have been taken to curb this situation.

* * *

Arabs and Jews Reject New Palestinian Scheme

The scheme of a legislative council which was recently placed by the British high commissioner in Palestine before the Arab and the Jewish leaders is held to be misconceived, inopportune and full of possibilities of trouble. The council provides for a membership of 28, of whom 14 would be Arabs, seven Jews, one representing commercial interests, and the six others would be British civil servants. The Arabs are divided among themselves as to the propriety of participating in the legislative council. Those who are against it maintain that participation implies acceptance of the mandate and the Balfour declaration which is part of the mandate.

As to the Jews they unanimously refused and still refuse to cooperate on the ground that the proposed legislative council involves a departure from the underlying conceptions of the mandate. By putting the Jews in a minority of four to one in the land which has been proclaimed as their "national home," the plan ignores, they maintain, the claims of the Jewish people as a whole, in whose interests—and not alone in the interest of the Jews at this moment in Palestine—the mandate was conceived.

E. GUERON.

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Hushed Britons Bury Monarch

Radio Permits Entire Nation to Follow King to Grave—Dr. Norwood to Leave City Temple

(Correspondence from England)

LONDON, JAN. 28.—Our people have been thinking of one thing only during the week which has passed since the king's life "moved peacefully toward its close." There have been many tributes of rare distinction, both in their substance and in their language. I need only mention those of the prime minister and the archbishop of Canterbury, both of them masters of a noble rhetoric which is at once grave and simple. The common people have shown in many ways their sorrow for the loss of their king. The churches on Sunday were filled with people. At the great Brotherhood meeting in Croydon, where I was the speaker, the men stood while Chopin's funeral march was played, and at the end a trumpeter sounded the last post. There was a unity of thought and feeling which no speaker can miss.

* * *

The King's Funeral

The funeral of the king took place today amid scenes unparalleled in the history of the country. Never have there been such crowds to take farewell of their king. Never before has it been possible for so many of his subjects to take part in the closing scenes at Windsor. The service was broadcast; with great technical difficulties to be overcome the engineers succeeded admirably. Over every part of the land there was a hush while we followed the king into that world into which he must go alone. They sang "Abide with me" and "God be in my head," and the form of service was that of the old Prayer Book. At the end the titles of the king were recited, and the rites were over in which a people had shown their love for the man himself as well as their loyalty to their king.

* * *

Two New Evangelists Among The Free Churches

The Free Church council has taken an important step by inviting the Rev. Lionel Fletcher and Dr. F. W. Norwood to give all their time to its service. They will be "evangelists" in the widest sense of the word. I can remember well the time when Gipsy Smith and Lane under that same council conducted many united missions. It was when Lane preached that a young man called Orchard was converted; being now as everyone knows a Catholic, he still stands by the reality of that conversion. It is not likely that these two men will follow the same methods in their service. Mr. Fletcher has a wonderful power of presenting the gospel in persuasive ways. He is an evangelist in every fiber of his being but he makes little of theological differences and can win the sympathy and cooperation of all schools.

* * *

Dr. Norwood to Leave City Temple

The time must come then for Dr. Norwood to leave the City temple in which he has had a great ministry. My American readers know Dr. Norwood. More than once he has been invited to accept pastorates in America. In 1926 I was with him at Lakeside, on Lake Erie, and I can remember how great a spell he cast upon his hearers. He will work with Mr. Fletcher in complete unity of purpose, but he will not cease to be the man whom we have known, the great advocate of peace and good will among the nations.

* * *

Clara Butt, Famous Singer, Dies

If it had happened in any other week the death of Dame Clara Butt would have received much more notice in the press. She had been for a generation one of our most famous singers. I remember having heard her sing 40 years ago in the Sheldonian theater in Oxford. She was then at the beginning of her career. Always she had a voice which was like a great organ. I have a clear memory of an afternoon in the Queen's hall during the war. Dame Clara had arranged a performance of the "Dream of Gerontius" with a rendering too of Binyon's lines upon "The Fallen" to music by Elgar. Elwes, that incomparable artist, sang; Dame Clara Butt took the part of the Angel. Great singing that was, but I shall never forget the chorus brought down from Yorkshire. It remains out of all my memories of choral singing as the topmost peak.

* * *

The Life of John Galsworthy

It may be said at once that the "Life of John Galsworthy" casts much light upon his books, as well as upon the man himself. It is written by H. V. Marrot with all the necessary knowledge and with a genuine admiration and love for his subject. I never realized until I read this book how much the Forsyte Saga drew from life. Nor did I know the personal story of John and Ada Galsworthy, and how much the insight of this author owed to his own story. I knew that Joseph Conrad was his friend, but how great and discerning a friend he was, this book told me for the first time. The long battle which he fought before he won the place of honor which was his in later life, is described. At times it seemed like a lost battle. But he, like other writers, had friends to stand by him, not as foolish flatterers but as sincere critics who would not let him come short of his best work.

* * *

Galsworthy and Immortality

Galsworthy was not a Christian in creed. He thought that Christianity was dead in its dogmas, but "living enough (perhaps never more so) in its essence." He was a chivalrous defender of the weak and friendless; a humanitarian, quick to respond to any call for help. But there was no response in his soul to the Christian faith in any of its definite expressions. One significant note should be quoted: "What sane man, what flower, what tree, what bird, what insect, denies the instinct for life, denies that it wants to live simply for the sake of living? Yet, instead of seeing in this great admission the purpose and sufficiency of all existence, man, the one fool, makes of it a reason for denying the sufficiency of this life and insisting that, because he wishes to live, he must be going to have another life when this is over." This statement is open at every point to attack; I think that Dr. Schweitzer, who deals with the will to live, has much that is relevant to say upon this subject. It is certainly not true to say that man's faith in immortality is due simply to the fact that he wants to live.

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New York Youth Plan to "Build a New World"

The theme of the annual New York state youth conference, to be held in Rochester, Feb. 21-23, is "Christian youth, build a new world." The meetings will be held at Salem Evangelical church, and Mrs. Grace Sloan Overton, Prof. Samuel Hamilton of New York university, and Martin L. Harvey will set the keynote of the conference. Commission groups will deal with the six points of the united youth program: personal religious living; a Christian economic order; world peace; preparation for marriage and home life; Christian cooperation with other racial and cultural groups; constructive use of leisure time; council organization methods. R. E. Redfern, 1878 N. Clinton ave., Rochester, is president of the youth conference.

Dr. S. M. Cavert Tours Coast, Promoting Preaching Mission

Samuel McCrea Cavert, of the Federal council, is spending six weeks on the Pacific coast and in the southwest. He is directing preparations for the forthcoming national preaching mission to be conducted by the council.

Lutherans Pledge Support of Army and Navy Chaplaincy

A resolution recommending that Lutheran churches pledge aid in supporting chaplains in government service was adopted at the recent conference of the National Lutheran council, held in Buffalo. Dr. Emmanual Poppen of Columbus, O., said in support of the resolution: "We may be very much opposed to the war spirit, but so long as our country has an army and navy, the Lutheran church has a duty to perform through its chaplains."

C. Rankin Barnes Succeeds His Father at San Diego

Rev. C. Rankin Barnes has resigned his office of executive secretary of the Episcopal national council's department of social service to succeed his father, Rev. Charles L. Barnes, as rector of St. Paul's church, San Diego, Cal. Dr. Barnes, senior, has recently retired, having served the San Diego church since 1903.

U. S. Palestine Body to Seek $3,500,000

A complete boycott of all nazi goods was approved at the recent meeting in Washington, D. C., of the National conference for Palestine, which also pledged unanimous support to a campaign to raise $3,000,000 to promote upbuilding of the national Jewish home in Palestine and emigration of Jews from Germany. Rabbi Wise and Sir Herbert Samuel were among the speakers at the meeting.

Providence Baptist Minister Preaches at Synagogue

In the absence because of illness of Rabbi Israel M. Goldman from his pulpit at Temple Emanu-El, Providence, R. I., Rev. James D. Morrison of Central Baptist church was invited to preach the sermon at the Sunday evening service, Jan. 31.

Dr. Sockman to Address Boston Church Federation

Dr. R. W. Sockman of New York will speak at the annual meeting of the Greater Boston federation of churches, to be held at the Church of the New Jerusalem Monday noon, Feb. 24.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Anything Goes

(Bing Crosby, Ethel Merman) (Para) Fast, crazy, complex farce-comedy, with real "box-office" novelty. Usual "singing," absurd "lyrics," spectacular dancing, "romance," and burlesque antics. Inoffensive—unless chronic crook masquerading as priest. Typical present-day taste in pictures.

For A and Y: Very good of kind. For C: Probably good.

Bar 20 Rides Again

(Bill Boyd, William Allison) (Para) Above average Hopalong Cassidy western. Beside usual thrills, traces of originality in hero doing his hard riding and quick shooting in frock coat, a villain suave instead of tough, and a minor character that is actually humorous.

For A: Hardly. For Y: Good of kind. For C: Good thriller.

Ghost Goes West

(Robert Donat, Jean Parker) (UA) English-made farce-comedy of whimsy and satire, with original plot and Rene Clair direction (but not his best), about old Scotch ghost doomed to walk till insult by rival clan is avenged. Weakened by clash of banal with the fanciful, but unique.

For A: Fairly good. For Y: Good. For C: Fair.

It's a Great Life

(Joe Morrison, Paul Kelly) (Para) Mildly amusing little picture of two CCC boys in love with same girl until one heroically gives way to the other. Some slight idea of CCC camp life and some

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really enjoyable singing. Elementary but pleasant program picture.

For A and Y: Fairly good. For C: Fair.

Kind Lady

(Aline MacMahon, Basil Rathbone) (MGM) Opens appealingly as charming play of character. Becomes artificial yarn of humorless crookedness, with unmitigated distress for helpless heroine and audience. Depressing swindle with slight relief at the end. The antithesis of entertainment.

For A: Dismal. For Y: Painful. For C: No.

The Lady Consents

(Ann Harding, Herbert Marshall) (RKO) Thoroughly enjoyable problem play, intelligently done by author, director and actors. Very sophisticated and "modern" but dignified. The "other woman's" machinations are convincingly successful, and the conclusion just as convincingly logical.

For A: Interesting. For Y: Doubtful. For C: No.

Professional Soldier

(Victor McLaglen, Freddie Bartholomew) (Fox) Crude, tough marine, hired to kidnap boy king, turns friend, runs amuck in slaughter, and saves his little pal. Much strong human appeal, but largely rough-neck comedy and two-fisted heroics. Bad taste but good box-office.

For A: Depends on taste. For Y: Doubtful. For C: No.

Show Them No Mercy

(C. Romero, R. Hudson) (Fox) G-man thriller, to outdo all others, with absurd spots, but packed with suspense, mildly amusing comedy, and makes kidnapers hated and G-men admired. But it seriously overdoes sheer violence and inhuman cruelty. Pushes thrill to unhealthy shock.

For A: Good of kind. For Y: Better not. For C: No.

Best Recent Films for Family:

The Littlest Rebel	If You Could only Cook
Scrooge	Mr. Hobo
I Dream Too Much	Tale of Two Cities

Films of Special Interest for Adults:

Whipsaw	La Maternelle
Captain Blood	Two in the Dark
Magnificent Obsession	Next Time We Love

BOOKS RECEIVED

The Message of Israel, edited by Israel H. Weisfeld. Bloch, $3.00.

Voyage to Galapagos, by William Albert Robinson. Harcourt, $3.00.

The Centrality of Christ, by William Temple. Morehouse, $1.00.

Philosophy and Faith, by Dorothy M. Emmet. Student Christian Movement, London, 4/6.

A History of Europe, vol. III, The Liberal Experiment, by H. A. L. Fisher. Houghton, Mifflin, $4.00.

Maine and Vermont Poets. Henry Harrison, 430 Sixth Ave., New York, $2.00.

Indiana Poets. Henry Harrison, $2.00.

Oregon Poets. Henry Harrison, $2.00.

Arkansas and Oklahoma Poets. Henry Harrison, $2.00.

Narna Darrell, by Beverley R. Tucker. Stratford, $2.50.

Speculation and Gambling, by Ernest D. MacDougall. Stratford, $2.00.

Christianity and Personality, by John Wright Buckham. Round Table Press, $2.00.

Footprints in Palestine, by Madeleine S. Miller. Revell, $2.50.

Mr. Pelly's Little Home, by Ralph E. Mooney. Longmans, $2.00.

Pilate before Jesus, and other Biblical and Legendary Poems, by Kenneth Porter. Driftwind Press, North Montpelier, Vt., 25 cents.

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Consider the Next (March) . . .
LENTEN NUMBER

Harry Emerson Fosdick's sermon has already been announced. Frederick F. Shannon, Chicago, James A. Richards, Oberlin, and Vere V. Loper, Denver, are also among the contributors. Gaius Glenn Atkins of Auburn seminary will contribute an unusual article on Preaching.

Consider the Following (April) . . .
EASTER NUMBER

Immortality is the theme of sermons by Norman Vincent Peale, New York, M. H. Lichliter, Columbus, O., Frederick W. Norwood, London, and several others. William F. Rothenburger of Indianapolis will contribute an article on "The Preacher in a Revolting World."

Consider the Succeeding (May) . . .
GENERAL NUMBER

Among the most appreciated numbers of the Pulpit are these general numbers, in which the sermon themes are not confined to specific fields. W. S. Abernethy, Washington, Alfred Grant Walton, Brooklyn, and O. W. S. McCall, Berkeley, Cal., are among the contributing preachers to this issue. And there will be special sermons for Memorial day and Mother's day. John M. Versteeg, Cincinnati, will present an article on "What the Minister Should Know About Hymnology."

Consider the Ensuing (June) . . .
COLLEGE NUMBER

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